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ABSTRACT

Instructional materials for siSwati are designed for Peace Corps volunteer language and cultural training. The materials are in five parts. Part 1 contains bilingual readings containing factual information on Swaziland, including history, geography, industry, and its neighboring countries. This section is bilingual, with one page in siSwati and the facing page in English. Part 2 presents traditional stories and proverbs in siSwati and information about traditional medicine, mostly in English. Part 3 is an article in English comparing the two closely related languages, siSwati and Zulu. Part 4 provides specialized vocabulary lists for food and drink, insects and animals, birds, trees, grasses and reeds, traditional dress and ornaments, crafts, and agriculture. Part 5 is a sampling of newspaper stories, with versions in both English and siSwati. A selected bibliography is included. (MSE)

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SISWATI

Special Skills Handbook

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PEACE CORPS
LANGUAGE HANDBOOK SERIES

FL 017094

Developed by The Experiment in International Living
Brattleboro, Vermont
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PEACE CORPS

LANGUAGE HANDBOOK SERIES

This series includes language materials in Belizean Creole, Ewe, Kabiye, Kiribati, Mauritanian Arabic, Setswana, siSwati, Solomon Islands Pijin, Soninke, Tanzanian Swahili, and Tem.

These materials were developed by The Experiment in International Living.

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1980

SISWATI

SPECIAL SKILLS HANDBOOK

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INTRODUCTION

One purpose of this Handbook is to provide you with cultural information which will help make your life in Swaziland more interesting. The second purpose is to provide you with large "chunks" of siSwati to read, look at, think about and ponder on. This material can be a good source book for the days after your formal training program when you continue to study siSwati on your own. Although we have provided you with very few explicit instructions on what to do with the material, by the time you finish your training program you should have come up with plenty of your own language learning tactics. One of the best things you can do, however, is sit down with a Swazi and go through the texts. Read them together and comment on them together--in siSwati, of course. Do this on a regular basis. Your siSwati will improve, your knowledge and understanding of Swaziland and Swazis will grow, and you'll have fun.

In Part I you will find a series of bilingual readings that present mostly factual information about Swaziland. You may already know all this information, and if so, fine. This material in its bilingual, facing-page format can be very useful for expanding your siSwati vocabulary in areas that are not normal topics of conversation in everyday life. These readings can prepare you for further reading in books, magazines and newspapers.

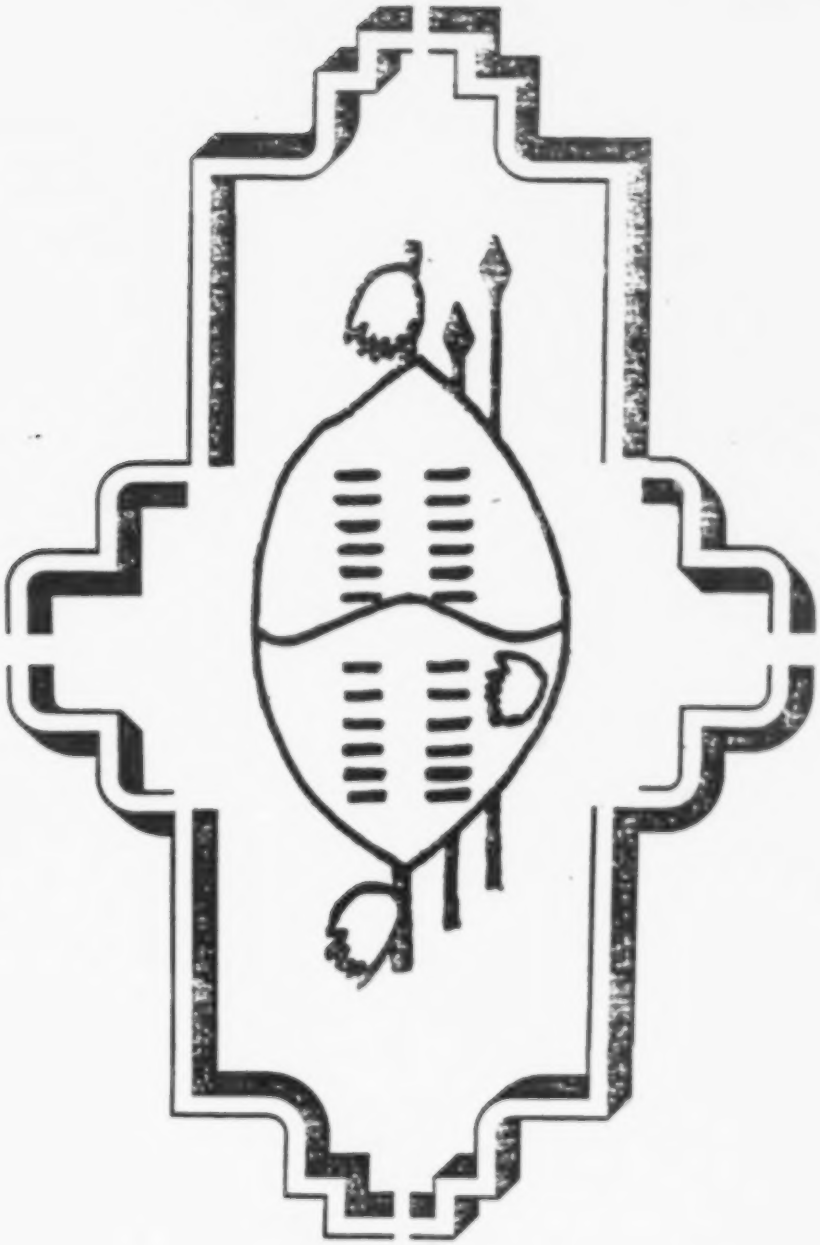
Part II presents a series of traditional stories. Use them for improving your language, but also try to understand their significance to the Swazi people and their place in Swazi culture. The two stories by E.C.L. Kunene have contemporary settings, but they too reflect something about Swazi life and culture. Ask some of your Swazi friends to read these stories with you and discuss them. The proverbs and the article on Traditional Medicine are primarily in English, but still of great potential value to the learner of siSwati. The judicious use of a proverb or two in your speech and an ability to use the right terms in discussing traditional medicine will be very useful in your Swazi acculturation.

Kunene's article comparing siSwati and Zulu is in English, but the information will increase your awareness of the many similarities and the significant differences between these closely related languages. If you want to expand your linguistic skills to Zulu, this article provides a good starting point.

The special vocabulary lists in Part IV speak for themselves. You won't want to learn or even study every word in this list, but becoming an "expert" on some aspect of life in Swaziland will not only increase your vocabulary, but will amaze and impress your friends. So what's your thing: food and drink? birdwatching? crafts? Pick one out of our lists or establish your own field of expertise. You will notice that we have included a few pages so that you can construct your own lists.

Part V is a brief sampling of news stories from the newspaper Umbiki. Compare the English and siSwati versions and try to construct your own glossary on the empty "news" glossary page. You will notice that the final, brief news article does not have an English version. Try writing your own.

The selected Bibliography suggests a few more books that are available in Swaziland. We hope this Handbook along with these other sources stimulate you to keep working on your siSwati during your stay in Swaziland. It goes without saying that the more siSwati you learn, the richer your experience will be.



SISWATI

SPECIAL SKILLS HANDBOOK

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ALGERIA
LIBYA
EGYPT
WESTERN SAHARA
MAURITANIA
CAPE VERDE IS.
SENEGAL
THE GAMBIA
GUINEA
GUINEA-BISSAU
SIERRA LEONE
LIBERIA
MALI
UPPER VOLTA
NIGER
CHAD
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ETHIOPIA
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GHANA
TOGO
BENIN
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CAMEROON
CENTRAL AFRICAN REPUBLIC
EQUATORIAL GUINEA
SAO TOME E PRINCIPE
GABON
CONGO
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KENYA
SOMALIA
RWANDA
BURUNDI
TANZANIA
ZANZIBAR
SEYCHELLES IS.
COMORO IS.
ANGOLA
ZAMBIA
MALAWI
ZIMBABWE
MOZAMBIQUE
NAMIBIA
BOTSWANA
SOUTH AFRICA
SWAZILAND
LESOTHO
MADAGASCAR
MAURITIUS
REUNION
Port Louis

PART I
SWAZILAND
AND
AFRICA

History of the Swazi People and Their Country*

The people of the country now called Swaziland, know themselves as bakaNgwane, the people of Ngwane, or emaSwati, the Swazis. Their country is known to them as KaNgwane, Ngwane's place, or LaMswati, Mswati's country.

Swaziland is a kingdom. It is headed by the Ngwenyama ("Lion"), Sobhuza II. Sobhuza became king in 1921, which means he has ruled for almost 60 years. No other king has ruled for such a long time in the whole wide world!

Swaziland got her independence (which translates in siSwati as "Govern-Yourself") in 1968. Independence Day is on the 6th of September. Swaziland had been governed by the British.

The languages spoken in Swaziland are siSwati and English.

The first Swazis were a very small group. Most of them were of the Dlamini clan. They moved from northern Africa, a long time ago, around 1500. Before they reached the present Swazi soil, they rested for 200 years at a place called Embo. That is why another name of the Swazi people is Bembo-Nguni. That place was in the direction where the sun rises, eastwards of the present Swaziland, on the other side of the Lubombo mountains. That is why another name of the Swazi people is emaLangeni, People from the Sun.

King Ngwane III is well known because he awakened the first Swazis from that long rest of 200 years. Ngwane led them through many dangers, across the Lubombo Mountains. They came into present Swazi soil in 1750. Ngwane built the first Swazi royal village at Zombodze, near the town of Nhlangano, in the Shiselweni district.

King Mswati II is well known because he was a good warrior. Mswati was the last Ngwenyama to build the Swazi nation by fighting smaller tribes, conquering them, and then bringing them under Swazi rule.

*Written by G. Mamba

Umlandvo wemaSwati nelive lawo*

Bantfu bakulelive leselibitwa ngeSwaziland, bona batati ngekutsi bakaNgwane, noma-ke ngekutsi emaSwati. Live labo balati ngekutsi kukaNgwane, noma-ke kulaMswati.

Live lakaNgwane lingumbuso. Liholwa yi Ngwenyama, Sobhuza wesibili. Sobhuza waba yinkhosi ngemnyaka wa-1921, lokusho kutsi sewubuse cishe iminyaka lengemashumi lasitfupha. Ayikho lenye inkhosi lebuse sikhatsi lesidze kangaka umhlaba wonkhe ungakanje!

LakaNgwane latfola ndiphethe, noma-ke zibuse, ngemnyaka wa-1968. Lusuku lwandiphethe ngelwesitfupha, enyangeni yeNyoni. LakaNgwane lalikadze libuswa ngeMaNgisi.

Tilimi letikhulunywa kaNgwane siSwati nesiNgisi.

EmaSwati ekuqala kwakuliqembu lelincane kabi. Linyenti labo kwakubakaDlamini. Basuka ngase Nyakatfo neAfrika, kadzeni, ngeminyaka yabo 1500. Ngaphambi kokuba bafike kulomhlaba wakaNgwane, baphumula iminyaka lengemakhulu lamabili endzaweni lekutsiwa kuse-Embo. Ngiko nje lelinye ligama lemaSwati kutsiwa Bembo-Nguni. Leyo ndzawo yayingalapho kuphuma lilanga ngakhona, ngasemphumalanga yalelive lakaNgwane, ngale kwetintsaba teLubombo. Ngiko nje lelinye ligama lemaSwati kutsiwa ngemaLangeni.

Inkhosi Ngwane wesitsatfu uyatiswa ngoba wawavusa emaSwati akuqala kuloko kuphumula lokudze kweminyaka lengemakhulu lamabili. Ngwane wawahola emaSwati etingotini letinyenti, badzabula etintsabeni teLubombo. Bafika kulomhlaba wakaNgwane ngemnyaka wa-1750. Ngwane wakha umphakatsi wekuqala kaZombodze, ngasedolobheni laseNhlangano, esifundzeni saseShiselweni. Ngwane wafa ngemnyaka wa-1780.

Inkhosi Mswati wesibili uyatiswa ngoba abeliqhawe. Mswati waba yinkhosi yekugcina kwakha sive semaSwati ngekulwa naletinye tivana, atehlule, abese utiletsa phansi kwembuso wemaSwati.

QUESTIONS

1. Give three names of the people of Swaziland.
2. What is the name of the present king of Swaziland?
3. For how many years has this king ruled Swaziland?
4. When is Swazi Independence Day?
5. How many languages are spoken in Swaziland?
6. Where is the place called Embo?
7. What were the Swazis doing at Embo?
8. In what year did the Swazis come to the present Swazi soil?
9. In what place was the first Swazi royal village built?
10. How did King Mswati build the Swazi nation?

IMIBUTO

1. Shano emagama lamatsatfu ebantfu bakulelive lelibitwa ngekutsi yiSwaziland.
2. Ngubani ligama lalenkhosi lebusako kaNgwane?
3. Mingaki iminyaka ibusa kaNgwane lenkhosi?
4. Lusuku lwaNdiphethe wemaSwati lunini?
5. Tingaki tilimi letikhulunywa kaNgwane?
6. Ikuphi lendzawo lebitwa ngekutsi kuse Embo?
7. Abe entani emaSwati eEmbo?
8. Afika ngamuphi umnyaka emaSwati kulomhlaba wakaNgwane?
9. Umphakatsi wekuqala kaNgwane wakhiwa kuyiphi indzawo?
10. Inkhosi Mswati yasakha kanjani sive semaSwati?

Swaziland

With the assistance of a friend, use the spaces below to label the accompanying map with place names in siSwati.

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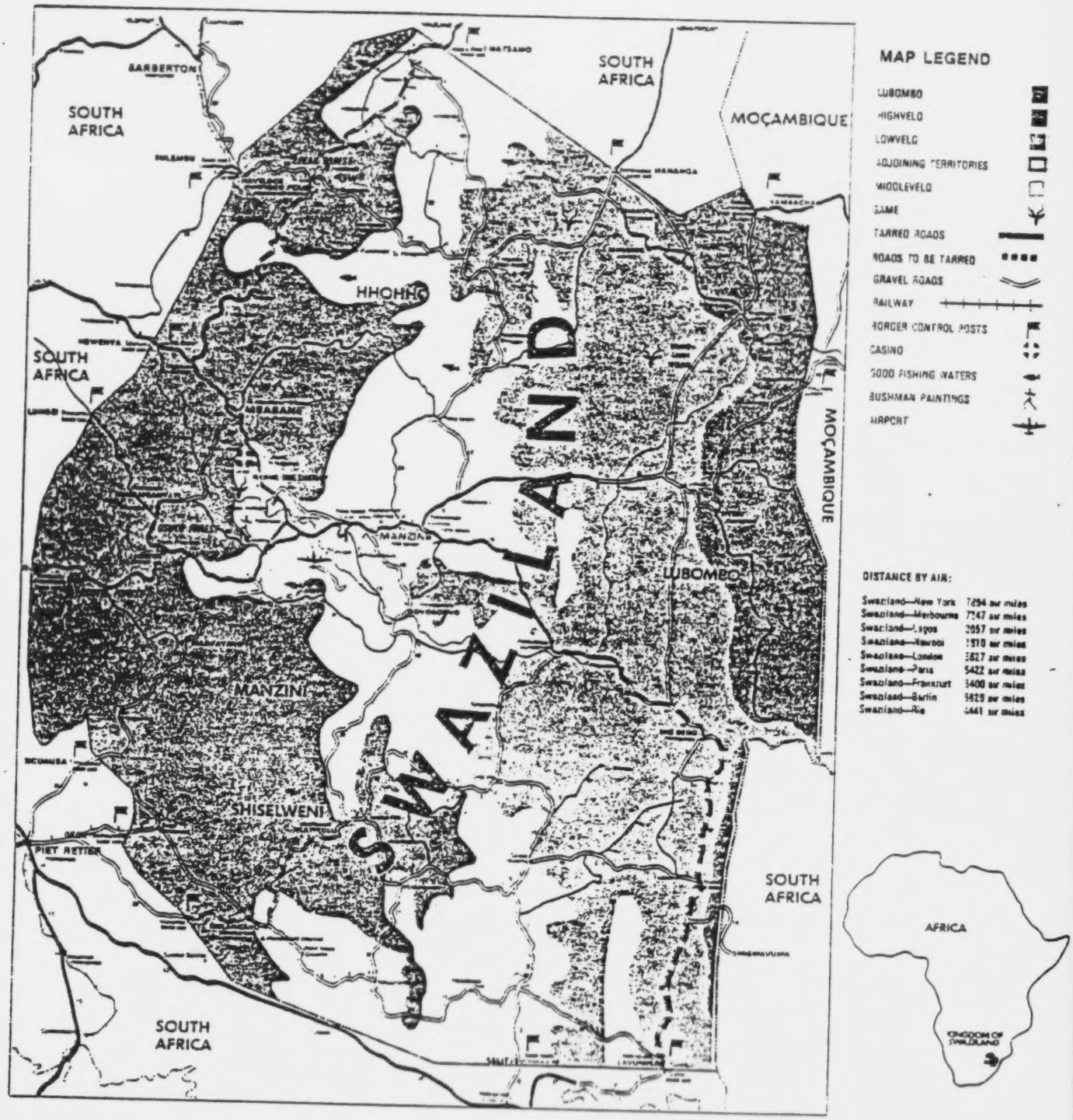
SOUTH AFRICA
MOÇAMBIQUE
BARBERTON
HHOHHO
MBABANE
MANZINI
LUBOMBO
SHISELWENI
PIET RETIEF
SWAZILAND
MAP LEGEND
LUBOMBO
HIGHVELD
LOWVELD
ADJOINING TERRITORIES
MIDDLEVELD
GAME
TARRED ROADS
ROADS TO BE TARRED
GRAVEL ROADS
RAILWAY
BORDER CONTROL POSTS
CASINO
GOOD FISHING WATERS
BUSHMAN PAINTINGS
AIRPORT
DISTANCE BY AIR:
Swaziland—New York 7254 air miles
Swaziland—Melbourne 7747 air miles
Swaziland—Lagos 2057 air miles
Swaziland—Nairobi 1510 air miles
Swaziland—London 5827 air miles
Swaziland—Paris 5422 air miles
Swaziland—Frankfurt 5400 air miles
Swaziland—Berlin 5629 air miles
Swaziland—Rio 5441 air miles
AFRICA
KINGDOM OF SWAZILAND

Geography of Swaziland: Climate*

Swaziland is the smallest country in Southern Africa. When its people are counted they number half a million. The area of this country is 17,363 square kilometers. Its length, from south to north, is 192 kilometers, which means 120 miles. The width of this country, from east to west, is 144 kilometers, which means it is 90 miles.

Even though this country is so small, the regions therein are varied, with regard to temperatures, rainfall, trees and grass and crops that grow there. These regions are divided into three types. There is the Highveld, where there are mountains. There is also the Lowveld, where thorny trees grow thickly. This place as it is (with thorny trees), is called the bushveld. The third region is midway between these two, the Middleveld. In this place, the Middleveld, most Swazis live; they have built their homes. This means that a lot of agriculture goes on here. People live on the crops they cultivate. High up in the mountains pine trees are grown. These trees are sent to Bhunya where they are ground into pulp for making the paper we write on.

The climate of Swaziland consists of winter and summer. In summer rains come; it rains and rivers fill up. Summer begins around September and ends around March. Winter begins around May and ends around August. At the Highveld it is cold in winter, especially in the towns of Sipiki, Mbabane, and Hlatsi. In summer it is very hot at the Lowveld. It is very hot at Big Bend and LaVumisa. At the towns of Manzini and Nhlangano it is pleasant and comfortable to work. It is not too hot and it is not too cold.

*Written by G. Mamba

Kuma Kwelive lakaNgwane: Kushisa nekubandza, netimvula

Live lakaNgwane lincane kunawo onkhe emave eNingizimu yeAfrika. Bantfu bakhona nababalwa abefiki ngisho nasehhafini yesigidzi, imiliyoni. Bukhulu balelive bungema square kilometha langu 17,363. Budze balo, kusuka eningizimu kuya enyakatho, ngemakilometha langu 192, lokusho kutsi 120 emamayela. Bubanti balelive, kusuka emphumalanga kuya enshonalanga, ngemakilometha langu 144, lokusho kutsi ngemamayela langu 90.

Noma lilincane kangaka nje lelive, tigodzi takhona tehlukehlukene kakhulu, mayelana nekushisa, netimvula, netihlahla netjani nekudla lokumila khona. Letigodzi tehlukene katsatfu. Kukhona lapho kuphakeme khona, lapho kunetintsaba. Kukhona futsi lapho kubeke khona, lapho kuhlangene tihlahla letinemanyeva. Kulendzawo lenje kutsiwa kusehlanzeni. Indzawo yesitsatfu isemkhatsini waleti letimbili. Kulendzawo lesemkhatsini kulapho linyenti lebantfu bakaNgwane bakhe imiti khona. Loku kusho kutsi kulendzawo kuyalinywa kakhulu. Bantfu baphila ngekudla labakulimako. Etulu etintsabeni kuhlanyelwa tihlahla tabo phayini. Letihlahla titfunyelwa eBhunya, lapho tigaywa khona tibe yimphuphu yekwenta emaphepha lawa lesibhala kuwo.

Kuma kwelive lakaNgwane kuyabuvumela busika nelihlobo. Ehlobo timvula tiyehla; liyana kugcwale imifula. Lihlobo licala kuboSeptember, liye liphele kuboMarch. Busika bucala kuboMeyi, buye buphele kuboAgasti. Etigodzini letiphakeme kuba makhata ebusika, kakhulu emadolobheni aseSipiki, naseMbabane, nakaHlatsi. Ehlobo kuyashisa kakhulu etindzaweni letiphansi, letibekile. Kushisa kakhulu eBig Bend nakaLavumisa. Emadolobheni akaManzini naseNhlangano kumnandzi, kuyasebenteka. Akushisi kakhulu futsi akubandzi kakhulu.

Geography of Swaziland: Climate

QUESTIONS

1. What is the length of the country of Swaziland?
2. How many people are in Swaziland?
3. Into how many regions is Swaziland divided?
4. Where there are mountains it is _____ (low, high).
5. At the bushveld there are trees which have _____(thorns, milk).
6. At the bushveld there are _____ (three, many) trees.
7. Where is most agriculture done?
8. Write the name of the place where trees are ground into pulp.
9. Write the name of a town where you would like to work.
10. The town of Nhlangano is in the _____ (Highveld, Middleveld, Lowveld) region.

IMIBUTO

1. Budze belive lakaNgwane bunganani?
2. Bangaki bantfu eveni lakaNgwane?
3. Tehlukene tigaba letingaki tigodzi takaNgwane?
4. Lapho kunetintsaba khona ku _____(bekile, phakeme).
5. Ehlanzeni kunetihlahla letine _____ (manyeva, lubisi).
6. Ehlanzeni tihlahla ti _____(ntsatfu, nyenti).
7. Kulinywa kakhulu kuphi?
8. Bhala ligama lendzawo lapho kugaywa khona tihlahla.
9. Bhala lidolobha lapho ungatsandza kusebenta khona.
10. Lidolobha làseNhlangano lisesigodzini se _____(Highveld, Middleveld, Lowveld).

Industries in Swaziland*

The Making of Sugar
Iron Ore and Asbestos Mining
Growing of Pineapples and Citrus Fruits

Sugar is made from sugar cane. Sugar cane grows best in places in the Lowveld where it is hot. Sugar cane is cultivated mostly at Big Bend, at Mhlume and at Simunye. At these three places are sugar mills to grind sugar cane into sugar. Many Swazis get employed at these places. Some Swazis work at the mills, pushing the sugar cane inside so that it can be ground. Other Swazis work at the fields, growing the sugar cane which they sell to the owners of the machines. At Vuvulane is where people grow a lot of sugar cane. Vuvulane is a very nice place because Swazis work diligently and get good money. As a result, people from Vuvulane own cars in spite of their not being well educated people. Work such as this one prevents Swazis from going to Johannesburg, instead they work in their country.

Another place where many Swazis work is Ngwenya. At this place, there is mining, where treasures of the earth are dug out and bring money to the Swaziland Government. At Ngwenya iron ore is mined. This iron ore is sent very far away, to Japan where it is prepared and made into useful things such as hoes, ploughs and cooking pots. Iron ore leaves Ngwenya by train and gets into the ship when it reaches Maputo, Mozambique, and the ship takes it to Japan.

Pineapple is grown mainly at Malkerns. Citrus fruits are grown mainly at Ngonini. Both these crops are harvested and brought to the Libby's cannery at Malkerns. Here the peel is removed from the fruits, and the fruits cooked a little bit and then sealed in cans, and then bought by traders who sell it to the people. Most Swazis buy these foods from the big market at Mahlanya, fresh from the fields before they go to Libby's.

---

*Written by G. Mamba

Imisebenti yenghubekela phambili kaNgwane

Kwakhiwa kwaShukela
Kumbiwa kweNsimbi
Kulinywa kwaPhayinaphu nemaOlintji

Shukela wakhiwa ngemfe yemoba. Umoba umila kahle etindzaweni tasehlanzeni lapho kushisa khona. Umoba ulinywa kakhulu eBig Bend naseMhlume naseSimunye. Kuletindzawo totintsatfu kukhona imishini yekugaya umoba ube ngushukela. EmaSwati lamanyenti atfola umsebenti kuletindzawo. Lamanye emaSwati asebenta emishinini ahlohlele umoba phakatsi kuze ugaywe. Lamanye emaSwati asebenta kulima umoba bese ayawutsengisa atsengisele banikati bemishini. Lapho bantfu balima kakhulu khona umoba kuseVuvulane. EVuvulane kuhle kakhulu ngoba emaSwati asebenta ngekukhutsala atfole imali lenhle. Ngakoke bantfu baseVuvulane banetimoto ngisho bangafundzanga kakhulu esikolweni. Umsebenti lonje wenta emaSwati angayi eJozi, kepha asebente eveni lawo.

Lapho emaSwati asebenta abe manyenti futsi kuseNgwenya. Kulendzawo kumbiwa tibiyo temhlaba letiletsa imali kuHulumende wema-Swati. ENgwenya kumbiwa insimbi. Lensimbi itfunyelwa khashane eJapan lapho ilungiswa khona ibe tintfo lesinekutisebentisa, tintfo letinjenge makhuba nemabhodo. Insimbi isuka eNgwenya ngesitimela, ifike eMaputo eMozambique ingene emkhunjini, umkhumbi uyitsatse uyimikise eJapan.

Phayinaphu ulinywa kakhulu eMalkerns. Emaolintji alinywa kakhulu eNgonini. Kokubili loku kuyavunwa kuletfwe emshinini wakaLibby eMalkerns. Laphake kuhlutshwa emakhasi bese kuphekwaphekwa kancane bese kuvalelwa etikoteleni, bese kutsengwa banikati betitolo bakutsengisele bantfu. Linyenti lemaSwati letidlo lititsenga emakethe lenkhulu yakuMahlanya, tisaphuma ensimini tingakayi kaLibby.

QUESTIONS

1. What is sugar made from?
2. Where in Swaziland is sugar made?
3. In how many places in Swaziland is sugar made?
4. Why don't Swazis go to Johannesburg much?
5. Where do Swazis grow sugar cane and sell it?
6. Where is iron ore mined in Swaziland?
7. To whom does the money from Ngwenya go?
8. How does iron ore go to Japan? (by car, on foot, on bicycle, by train, by ship)
9. Where is pineapple grown?
10. What is grown at Ngonini?

IMIBUTO

1. Shukela wakhiwa ngani?
2. Shukela wakhiwa kuphi kaNgwane?
3. Tingaki tindzawo lapho kwakhiwa shukela khona kaNgwane?
4. Yini emaSwati angayi eJozi kakhulu?
5. Kukuphi lapho emaSwati alima khona umoba awutsengise?
6. Insimbi imbiwa kuphi kaNgwane?
7. Imali yemsebenti waseNgwenya iya kubani?
8. Insimbi ihamba njani kuya eJapan? (ngemoto, ngetinyawo, ngelibhayisikili, ngesitimela, ngemkhumbi).
9. Phayinaphu ulinywa kuphi?
10. ENgonini kulinywani?

Southern Africa

With the assistance of a friend, use the spaces below to label the accompanying map with place names in siSwati.

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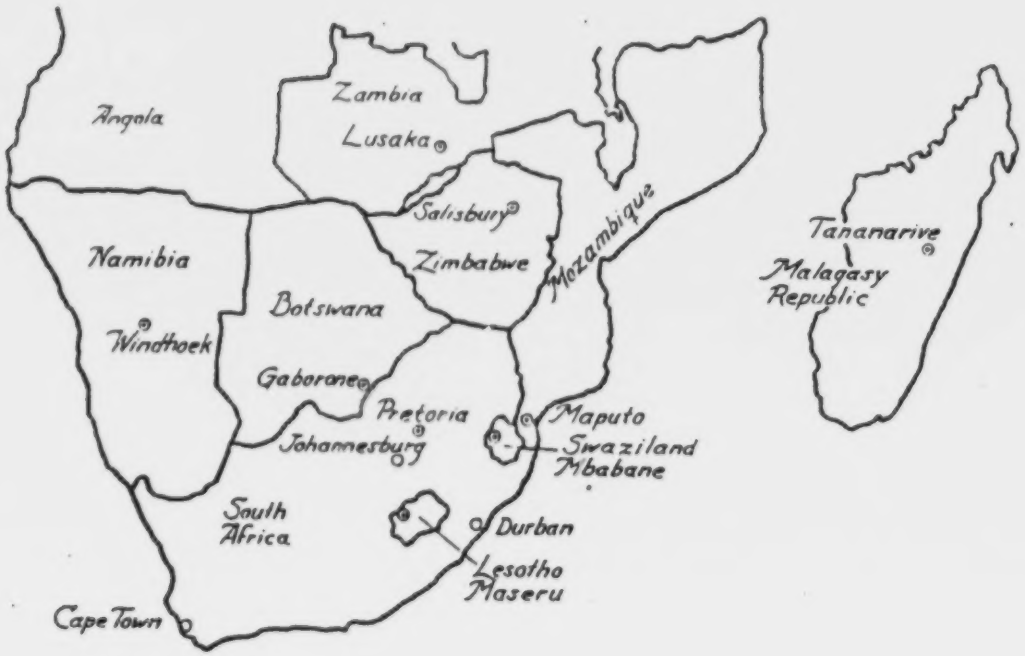

Angola
Zambia
Lusaka
Salisbury
Zimbabwe
Mozambique
Tananarive
Malagasy Republic
Namibia
Windhoek
Botswana
Gaborone
Pretoria
Johannesburg
Maputo
Swaziland
Mbabane
South Africa
Durban
Lesotho
Maseru
Cape Town

Swaziland's Neighbors*

Geographically Swaziland neighbors with Mozambique and South Africa. Mozambique is on the east of Swaziland. The town of Maputo is not very far from that of Manzini. When you go to Maputo you pass through Lomahasha where they ask you for a passport.

Swaziland is almost surrounded by South Africa. On the north, on the south and on the west Swaziland touches South Africa. What is good in this is that the South Africans, who are close to the Swaziland border, are people of the same stock as the Swazis. On the south there are Zulus. The Zulus are Ngunis like the Swazis as they are called Bembo-Ngunis. The oneness of the Swazis and the Zulus can be seen in their language. The Zulu language and the siSwati language are almost alike.

North of Swaziland, a little to the west, there are South Africans who are Swazis. These Swazis live in South Africa because that place was part of Swaziland some time ago. Swaziland was big some time ago. That big size ended during the reign of King Mswati. Then, when boundaries were marked, it was just incredible, Swaziland became small!

Historically, the countries of Lesotho and Botswana are very good neighbors of Swaziland. In the past, these countries were under British administration. These countries became neighbors because the British Government treated them as children of the same mother. There used to be only one Englishman who would be the highest official living in Pretoria (South Africa), and administering these three countries jointly, as a father would. These countries finally learned to do things together, especially in matters of development. These countries came together and started a joint university which was called U.B.L.S. (University of Botswana, Lesotho and Swaziland). Today the British Government is gone; the three countries eventually got to govern themselves. Each country is now trying to develop its own university.

*Written by G. Mamba

Bomakhelwane belive lakaNgwane

Ngekuma kwalo live lakaNgwane lakhelene nelaseMozambique kanye nelaseNingizimu Afrika. LaseMozambique lingasemphumalanga kwelaka-Ngwane. Lidolobha laseMaputo alikho khashane kakhulu nelakaManzini. Uma uya eMaputo wendlula kaLomahasha lapho bafike bakubute khona iphas'phothi.

Live lakaNgwane cishe litungeletwe ngelaseNingizimu Afrika. Ngasenyakatho, ngaseningizimu nangasenshonalanga, live lakaNgwane ligudlana nelaseNingizimu Afrika. Lokuhle kuloku kutsi bantfu base-Ningizimu Afrika labangase-mnyeleni logudlana nelakaNgwane, babantfu banye nemaSwati. Ngaseningizimu kukhona bakaZulu. Bantfu bakaZulu beNguni njengawo emaSwati wona kutsiva BemboNguni. Bunye bema-Swati nebantfu bakaZulu bubonakala elulwimini lwabo. SiZulu nesiSwati kucishe kufane.

Ngasenyakatho kwelakaNgwane, nekubheka ngasenshonalanga kancane, kukhona bantfu baseNingizimu Afrika labangemaSwati. Lama-Swati ahlala eNingizimu Afrika ngoba leyo ndzawo kadzeni yayilive lakaNgwane. Kadzeni live lakaNgwane lalilikhulu. Lobo bukhulu bagcina kubusa inkhosi Mswati. Kepha kwatsi nasekwakhiwa iminyele kwaba simanga nje, lancipha lakaNgwane!

Ngemlandvo, emave aseLusuthu naseButjwana abakhelwane labakhulu belive lakaNgwane. Kadzeni lamave omatsatfu abe aphansi kwembuso wemaNgisi. Lamave aba bomakhelwane ngoba umbuso wemaNgisi wawa-phatsa njengebantfwana bamfati munye. LiNgisi lelikhulu laliba linye kuphela, lihlale ePitoli, lishaye imitsetfo kuwo omatsatfu lamave, njen-gababe wawo. Lamave aze afundza kuhlanganyela uma enta letinye tintfo tenqhubekela phambili. Lamave ahlangana aqala iYunivesithi yaba yinye ibitwa ngekutsi yi U.B.L.S. (University of Botswana, Lesotho and Swaziland). Lamuhla umbuso wemaNgisi sewahamba, lamave omatsatfu ase ayatibusa. Ngulelo nalelo live seliyatama kwakha iYunivesithi yalo.

QUESTIONS

1. How many countries touch Swaziland?
2. On which side of Swaziland is the country of Mozambique?
3. What is done at the town of Lomahasha?
4. What is the name of the language spoken by Zulus?
5. Because the Zulu language is almost like that of the Swazis, these two nations _____.
6. Write two countries where there are Swazis.
7. When was King Mswati in power?
8. What is the word "umnyele" in English?
9. What did the countries of Lesotho, Botswana and Swaziland do jointly?
10. Why (how) did the countries of Lesotho, Botswana and Swaziland become neighbors?

IMIBUTO

1. Mangaki emave lagudlana nelive lakaNgwane?
2. Live leMozambique lime ngakuphi kwelakaNgwane?
3. Kwentiwani edoiobheni lakaLomahasha?
4. Lulimi lolukhulunywa bakaZulu yini ligama lalo?
5. Ngoba lulimi lwebantfu bakaZulu lucishe lufane nelulwimi lwebantfu bakaNgwane, letive totimbili ti_____.
6. Bhala emave lamabili lapho kukhona emaSwati.
7. Uma kubusa iNkhosi Mswati, live lakaNgwane lalinganani?
8. Yini leligama lelitsi "umnyele" ngesiNgisi?
9. Emave aseLusuthu nelaseButjwana nelakaNgwane ahlangana entani?
10. Emave aseLusuthu nelaseButjwana nelakaNgwane yini aba bomakhelwane?

PART II

Culture Through Language

Chakijane Mjololo is Born*

It started from ----. The father of a certain house slaughtered a cow, and the males gathered at the cattle enclosure to eat the meat from the head of the beast. The mother of the home was pregnant. Just as the men were sitting happily at the cattle place, the child in the mother's stomach was heard speaking. He said "Mother, mother, give birth to me, you see, my father's cow is getting finished!" The woman was surprised, she wondered what kind of a baby talks before it is born. She kept quiet, and pretended as if she heard nothing. But, again, with a loud, impatient voice now, the child in the stomach said, "Mother, mother, give birth to me, you see, my father's cow is getting finished!" Wo!, the woman had no alternative but to do as the voice said. She gave birth to the child and named him Chakijane Mjololo. Chakijane grew and became a grown-up just at that time, and knew how to walk. He said to his mother, "I'm going to the cattle place where the men are." Speaking like that, you would think he was a fully grown man. No, he was not quite one, yet he was also not a child. He had a small body and you would think he was a child because he was also short, but his bones were as strong as a man's, and nobody could run as fast as he.

*Retold by G. Mamba.

Chakijane kaMjololo Uyatalwa

Kwesukela ----. Babe wakulelinye likhaya wahlaba inkhomo, emadvodza abutsana esibayeni atokudla inhloko kanye nebafana. Make walapha ekhaya abe anesisu. Kwatsi emadvodza asahleti ajabula esibayeni kwevakala umntfwana esiswini samake akhuluma atsi, "Mama, mama ngizale nansi inkomo kababa iphela!" Wamangala umfati kutsi mntfwana muni lona lokhuluma angakatalwa. Wabatse uyatfula umfati wenta sengatsi akeva, waphindza umntfwana esiswini washo kakhulu manje, "Mama, mama ngizale nansi inkomo kababa iphela!" A, wabona manje umfati kutsi kufanele ente njengoba livi lisho. Wamtala umntfwana, watsi ligama lakhe nguChakijane kaMjololo. Chakijane wavele wakhula ngaso leso sikhatsi wakwati kuhamba. Watsi kunina, "Ngisaya esibayeni kulamanye emadvodza." Ukhuluma kanjena nje akasiyo kahle indvodza, kani futsi akasiye umntfwana. Simo sakhe sincane, ungatsi ngumntfwana ngoba mfisha, kodvwa ematsambo akhe aqine njengewendvodza, ekugijimeni kute umuntfu longamkhandza.

He went out of the house and found the men eating meat from the head of the slaughtered beast. If a man threw a piece of meat, giving it to one of the boys, Chakijane would just catch it in mid-air, taking it without being given. As he was doing that, he would praise himself and dance to the rhythm of his praises saying, "Oh, I did it! I, Chakijane Mjololo." The men would clap their hands, admiring this boy's skill. As Chakijane danced, praising himself, the men felt happy. They would also respond in unison in a far-reaching voice saying, "Oh, you did it! You, Chakijane Mjololo!" His father looked at this new boy and liked him. Then he looked at him more intently now, beginning to notice some likeness between the boy's features and his own. Finally, he was convinced that this was one of his children. He was very happy, and gave him a big piece of meat together with the special clots of blood from a freshly killed cow, which make a special stew called bubendze. Chakijane took this and sent it to his mother and said, "Mother, could you please cook for me this bubendze stew. I was given it by Father." Then he went out again.

While he was out, his mother cooked the stew. She added some salt and then said, "Let me taste if there is enough salt." She took a small piece of meat and threw it into the mouth, and ate. Ey, the stew was so nice! She again took another piece of meat, a bigger one this time. She tasted it, fondly rolling her tongue over it, and quickly swallowed. She again took another one, another one, and another one, until the whole potful of food was gone.

Waphuma endlini waya esibayeni wakhandza emadvodza adla inhloko. Itsi indvodza uma ijika licatsa lenyama iqomisa lomunye umfana, asukume Chakijane alitsi hlwi! atitsatsele. Atsi angenta njalo agiye atibongelele atsi, "Ngadla mine Chakijane kaMjololo!" Ashaye tandla emadvodza abona kuhlakanipha nebuqhawe balomfana. Atsi uma agiya Chakijane atibongelele, ajabule emadvodza aphendvule onkhe kuvakale khashane, asho nawo atsi, "Wadla wena Chakijane kaMjololo!" Uyise ambuke lomfana lomusha, amtsandze. Ambukisise kakhulu manje asabona kutsi sengatsi lomfana unjengaye nje! Nangempela abese uyambona kutsi ngewakhona lapha ekhaya, ngewakhe. Wajabula uyise, wamupha lelikhulu licatsa lenyama kanye nebubendze. Chakijane watsatsa bubendze wabumikisa kunina watsi, "Make, ngicela ungiphekele nabu bubendze bami, ngiphiwe ngubabe." Waphuma futsi.

Watsi nasaphumile Chakijane, unina wabupheka bubendze. Wafaka luswayi. Watsi, "ake ngive kutsi luswayi luyevakala yini," watsatsa licatsa lelincane walitsi ji! emlonyeni, wadla. Awu, bumnandzi kangaka lobubendze! Waphidnza watsatsa lelinye licatsa lelikhudlwana manje. Watsi ncam' ncam' ncam', ngesikhashana nje waligwinya. Waphindze watsatsa lelinye, watsatsa lelinye futsi, nalelinye, nalelinye, kwaze kwaphela konkhe kudla ebhodweni.

Chakijane came back and said, "Mother, Mother, I'm hungry, where is my stew?" His mother was ashamed because she had eaten all her child's food. She said, "Ah, my child, I'm sorry, a mistake happened." Chakijane cried and said, "I want my stew, the stew which I was given by my father." His mother then gave him an axe as an apology.

Chakijane got out with his axe and went his way. He went and went and found boys chopping down trees in the forest, using sharp stones. Chakijane came and said, "Good grief! How come you use stones for chopping, what happened to axes?" The boys said, "We do not have an axe, could you, then, give us yours?" Chakijane said it was okay and gave it to them. Just as one boy started to strike with Chakijane's axe, it broke, the handle splintering away in one leap, and the pieces landing some distance away! The poor boy cried. Chakijane said, "Oh no, I want my axe, the axe which I was given by my mother. my mother who ate my stew, the stew which I was given by my father." The boys apologized much and then gave him a stick.

Chakijane took the stick and continued on his way. He found men killing a snake with stones, and he said, "My goodness! Why not hit such a big snake on the head with a stick?" The men said, "Why don't you lend us your stick?" Chakijane gave them. Just as one man was striking the first blow, Oh! Chakijane's stick broke. The man cried in a big voice, asking for pardon. Chakijane now became annoyed and returned home.

It has ended.

Wabuya Chakijane watsi, "Mama, Mama ngilambile, buphi bubende bami?" Unina wadliwa ngemahlqni ngoba kudla kwemntfwanakhe abekudle konkhe. Watsi, "Awu, mntfwanami ngiyacolisa, kwenteke siphosiso." Wakhala Chakijane watsi, "Ngiyabufuna bubende bami, 'bende bami' phiwe ngubabe." Unina wase umupha lizembe, wacela lucolo ngalo.

Waphuma Chakijane nelizembe lakhe, wahamba. Wahamba, wahamba wakhandza bafana bagawula ehlatsini, bagawula ngematje. Wafike Chakijane watsi, "Hawu nigawula ngematje nje emazembe ayaphi?" Batsi bafana, "Asinalo lizembe, ake useboleke phela lelakho." Watsi, Chakijane kulungile, wabanika. Watsi nje utsi uyagawula lomunye umfana ngelizembe laChakijane lephuka, umphini wazuba wahlala lapha khashane! Wakhala umfana webantfu Nkosiyani. Watsi Chakijane, "Ngiyalifuna lizembe lami, 'zembe lami 'phiwe ngumama, mam'udle 'bende bami, 'bende bami 'phe ngubaba." Bafana bacolisa kakhulu base bamupha indvuku.

Wayitsatsa indvuku Chakijane waqhubeka wahamba. Wakhandza emadvodza abulala inyoka ngematje, watsi, "Hawu, inyoka lenkhulu kangaka yini ningayishayi enhloko ngendvuku?" Atsi emadvodza, "Awuseboleke phela leyakho indvuku." Wawanika Chakijane. Yatsi nje indvodza lenye iyagalela kanye, awu, yephuka indvuku yaChakijane! Yakhala indvodza ngelivi lelikhulu, icela lucolo. Awu naChakijane wacasuka kakhulu wabuyela ekhaya.

Seyiphelile.

Chakijane of Mjololo is Troublesome*

It started from ----. Chakijane of Mjololo went and went, and found an old woman. It was very cold that day. Chakijane said, "Ah, Grandmother, let's play the game of 'cooking each other' because, you see, it is cold, so that we may be warm." The poor old woman said, "Oh, my grandchild, are you a Godsend that you should come and give me warmth, as I am dying with cold! So, how is this game of 'cooking each other' played?" And Chakijane said, "Okay Grandmother, let us pour water into a pot, and make fire under the pot. I will enter first. I will stay a little while in the water. When I say, 'Tjwi, tjwi, I'm cooked!, you'll take me out. Then you'll go in next, and you do as I did."

*Retold by G. Mamba

Chakijane kaMjololo Uyahlupha

Kwesukela ----. Chakijane kaMjololo wahamba, wahamba wakhandza salukati. Kwakumakhata kakhulu ngalelo langa. Watsi Chakijane, "Hawu, Gogo, asidlale kuphekana ngoba naku kumakhata, khona sitewufudvumala." Satsi salukati sebantfu, "A, mntfwanemntfwanami, ngingamtsatsaphi nje umuntfu longangipha kufudvumala loku sengifile nje ngemakhata! Pho, lomdlalo wekuphekaphekana udlalwa njani?" Atsi Chakijane, "Kulungile ke Gogo, asitsele emanti ebhodweni, sibase umlilo ngaphansi kwelibhodo. Mine ke ngitawungena kuqala. Ngitawuhlalahlala kancane phakatsi emantini. Uma ke sengitsi 'Tjwi, tjwi, sengivutsiwe!' ungikhiphe. Bese ke kungena wena, nawe wente njengami."

So they made the fire, and poured water into the pot, and Chakijane got in and stayed a little while in the water, and he said, "Tjwi, tjwi, I'm cooked!" The old woman took him out and he got out. The old woman entered. Chakijane increased the fire! and the old woman quickly said, "Tjwi, tjwi, I'm cooked." And Chakijane took her out and went in himself again. You see, the water is really hot now. So, Chakijane just went 'Plop!' for a very little bit, and before a minute was over he had already said, "Tjwi, tjwi, I'm cooked!" and the old woman quickly took him out. He was sweating to the bone! You see, the water was almost boiling now, and the old woman was afraid to get in. Chakijane said, "Hey, come on Grandmother, go in, it's your turn. Let me help you in." And he lifted her and put her into the pot. Oh, my God! Didn't the old woman cry, saying "Tjwi, tjwi, I'm cooked!" Chakijane said, "Not yet, Grandmother, you are not cooked. How can you say you are cooked when you just got in?" Grandmother again said, "Oh, no! Tjwi, tjwi, I'm cooked!" Chakijane again said, "How can you say you are cooked when you just got in?" Saying that he made more fire. The old woman cried, feeling the heat. She was burnt, burnt, burnt, until she died.

It ends there.

Bawubasa-ke umlilo, bawatsela emanti ebhodweni, wangena Chakijane, wahlalahlala sikhashana emantini wase utsi, "Tjwi, tjwi, sengivutsiwe!" Samkhipha salukati waphuma. Sangena salukati, wawubasa Chakijane umlilo, sashesha salukati satsi, "Tjwi, tjwi, sengivutsiwe." Wasikhipha Chakijane, wangena futsi. Angitsi asayashisa ke manje emanti. Watsi nje gcumbu! kancane kungakapheli ngisho neliminithi wabe asashilo, "Tjwi, tjwi, sengivutsiwe!" Samkhipha salukati ngekushesha, waphuma asajuluke asamanti atse nte! Angitsi emanti asafuna kubila manje, nesalukati sesiyesaba kungena. Watsi Chakijane, "Ha, ngena phela Gogo, seligema lakho, angikusite ngikwelekelele ungene." Wasitsatsa Chakijane salukati wasifaka ebhodweni. Sakhala salukati nkosiyami satsi, "Tjwi, tjwi, sengivutsiwe!" Watsi Chakijane, "Kahle Gogo, awukavutfwa. Uvutfwe kamanini ungena khona nyalo nje?" Waphindza Gogo watsi, "Hayi bo, Tjwi, tjwi, sengivutsiwe!" Waphindza Chakijane watsi, " Uvutfwe kamanini ungena khona nyalo nje?" Washo njalo waphindze wabasa umlilo kakhulu. Sakhala kakhulu salukati siva kushisa. Sasha, sasha, sasha saze safa.

Iyaphela lapho..

The Old Woman Ate Her Son-In-Law's Emasi*

It started from ----.. An old woman was living at her married daughter's home. She was very old indeed and, therefore, unable to go to work. As a result, when people went out to work in the fields, this old woman remained at home, sitting alone the whole day long. At this home there was plenty emasi, but the law did not allow this old woman to eat emasi. According to custom, she had to respect her son-in-law.

Whenever this old woman was alone at home, she would stare longingly at the calabashes containing emasi, and feel juicy saliva forming in her mouth at the thought of such nice food. One day she took the calabash with emasi belonging to her son-in-law, and she sat on his chair. And she pretended as if she was the son-in-law. She was talking to herself and made her words into a sing-song saying, "When my son-in-law gives food to his child, he goes like this 'Scoop!' and then 'M-m-m' into the mouth!" Saying these words, she ate her son-in-law's food to their rhythm. She ate and ate until she finished all the son-in-law's emasi. She took the empty calabash and returned it to its usual place. In the afternoon the people came back home hungry and were looking for something to eat. Each person went straight to his food. When the son-in-law lifted his calabash, wow! it hit him on the face because it was light and empty. He was just at a loss as to who had eaten his food. He asked from all the people of the household, but all said they did not know what could have happened to master's food. Nevertheless, in the end it was clear that only one person was at home during the day. The old woman. And the son-in-law very angrily told the old woman, "I am punishing you now, Mother. Go and fetch me water from a river where no frogs can be seen!"

*Retold by G. Mamba.

Salukati sadla emasi emkhwenyana

Kwesukela ----. Salukati sasihlala kantfombi yakaso. Sase sigugile kakhulu, singasakwati nekusebenta. Ngakoke uma bantfu baya emsebentini emasimini, lesalukati sasisala ekhaya sihlale lilanga lonkhe sodvwa. Lapha ekhaya kwakukhona emasi lamanengi kakhulu, kepha ke umtsetfo wawungasivumeli lesalukati kutsi sidle emasi ngoba sihlonipha umkhwenyana.

Kwakutsi njalo uma sisele sodvwa lapha ekhaya lesalukati sibuke tingula temasi, kuvute ematse sihawukela lokudla lokumnandzi kangaka. Kwatsi ngalelinye lilanga satsatsa ingula lenemasi emkhwenyana, sahlala esitulweni semkhwenyana. Senta sengatsi singuye umkhwenyana. Sakhuluma sodvwa satsi, "Uth' umkhwenyana um' akhangez' umntanakhe athi khehle! athi moshe!" Sisho njalo sesiyadla. Sadla, sadla saze sawacedza emasi emkhwenyana. Satsatsa ingula seyingenalutfo sayibuyisela lapho ihlala khona. Entsambama babuya bantfu ekhaya sebalambile bafuna kudla. Nguloyo naloyo muntfu wacondza ekudleni kwakhe. Umkhwenyana watsi utsatsa ingula yakhe, awu! yamshaya emehlweni ngoba yayilula ite lutfo. Wamangala nje kutsi kudla kwakhe kudliwe ngubani. Umkhwenyana wabuta kubo bonkhe bantfu belikhaya, bonkhe batsi abati kutsi kudla kwemnumzane ngabe kudliwe yimi. Kodvwa ekugcineni kwabonakala kutsi munye kuphela umuntfu abekhona lapha ekhaya emini. Salukati. Wase utsi umkhwenyana ngekutfukutsela lokukhulu esalukatini, "Ngiyakujezisa ke make. Hamba uyongikhelela emanti emfuleni lapho kungakhali licoco khona, kungekho coco ngisho nani!"

So the poor old woman went, not knowing where she was going, because all rivers abound with frogs, not a single river will not have at least one frog. She went and came to one river where she shouted loudly, "Is there no frog here?" The frogs answered, "Klo! Klo! We are present." The old woman was pained by this reply especially because she was tired. She came to another river after a long time, where she bent and supported her frame by holding on to her knees. She said very wearily, "Is there no frog here?" Quiet! Lord, have mercy! Could it be true that there were no frogs there? Her heart beat fast, hope starting to build up. Where the old woman stood, the water had formed a big, deep-looking pool, its depth suggested by its greenish color. Again, the old woman shouted, more lively now, with happiness, "Is there no frog here?" There was silence, dead silence. Wow, the old woman fetched the water and even drank some. From there she rested with her water, sitting under a big tree which was just there next to the river with the greenish pool.

It was really nice to sit under that tree, until roots began to develop from the old woman's buttocks. An ugly looking animal came and asked, "Who is this sitting under the king's tree?" The old woman answered and said, "It's me, my grandchild, I was sent by my son-in-law. He said I should go and fetch him water where no frogs can be heard or seen." The animal said, "Oh, then remain sitting, something undescribable is coming, with horns facing this way and that way." So the old woman continued to sit, as she was unable to stand. The animal went away, knowing that the king of animals is very cruel, he will kill the old woman. Then Chakijane came and said, "Hey, Grandmother, what do you want under the tree belonging to the king of animals?" She said, "I was sent by my son-in-law. He said I should go and fetch him water where no frogs can be heard or seen, or nothing of the sort." Chakijane said, "Man, stand up and let us go." He helped her and used an axe to chop off the roots from her buttocks.

It has ended.

Sahamba ke salukati sebantfu singati lapho siya khona, ngoba emacoco akhona yonkhe imifula, kute umfula lapho kungekho ngisho linye licoco. Sahamba sefika kulomunye umfula samemeta kakhulu satsi, "Akukho coco yini lapha?" Aphendvula emacoco kwangatsi ayahlabela ngebunengi bawo, atsi, "Klo! Klo! Sikhona." Seva buhlungu salukati ngoba sase sidziniwe. Sakhandza lomunye umfula emuva kwesikhatsi lesidze, sagoba sema sabambelela emadvolweni. Sasho ngelivi lekudzinwa satsi, "Akukho coco yini lapha?" Kwatfula kwatsi dvu! Hawu, Nkosiyani ngabe liciniso kodvwa kutsi kute emacoco lapha! Yasho inhlitiyo yesalukati yashaya kakhulu sekucala kuba khona litsemba. Lesitiba sasiluhlata sitse jojololo! sisikhulu, kuwo lomfula lapho salukati sasime ngakhona. Saphindza salukati samemeta ngelivi lekujabula manje, "Akukho coco yini lapha?" Kwatsi nya! kwatsi dvu! Awu, sawakha emanti salukati saze saphihdze sanatsa futsi. Sasuka lapho saphumula nemanti aso sahlala phansi kwesihlahla lesikhulu khona lapho eceleni kwesitiba lesiluhlata.

Kwaba mnandzi kakhulu kuhlala phansi kwaleso sihlahla, saze samila timphandze etibunu salukati. Kwefika silwane lesibi satsi, "Ngubani lona lohleti phansi kwesihlahla senkhosi na?" Saphendvula salukati satsi, "Ngimi mntfwanemntfwanami, ngatfunywa ngumkhwenyana watsi angiyomkhel' emanti la kungakhali coco khona, kungenani." Satsi silwane, "O, hlala njalo ke kuyez'okukhulu okumpondo zimashwilishwili!" Sahlala njalo salukati ngoba sasingasakwati kusukuma. Sahamba silwane kantsi siyati kutsi inkhosi yetilwane inelulaka kakhulu, itawufike isibulale salukati. Kwefika Chakijane watsi, "Hawu, Gogo, ufunani phansi kwesihlahla senkhosi yetilwane na?" Satsi salukati, "Ngatfunywa ngumkhwenyana watsi angiyomkhelela emanti la kungakhali coco khona kungenani." Watsi, Chakijane, "Sukuma sihambe." Waselekelela salukati wagawula timphandze etibunu ngelizembe.

Seyiphelile.

Buhlaluse Has Been Buried*

It started from -----. Children of a certain home were used to playing together all the time. One child was a girl named Buhlaluse. This Buhlaluse was beautiful and she obeyed her parents. Therefore, everybody at this house loved Buhlaluse. If Mother came back from her travels, bringing only a tiny bit of goodies, she would give it to Buhlaluse. That meant other children did not get goodies most of the time.

This made other children jealous of Buhlaluse. If they played by themselves where parents were not around, they would beat Buhlaluse up. One day all the children went to the river to fetch clay. You see, clay is fetched from a wall that has been dug into a huge hole. It is almost like being inside a house, the clay coming from the walls of the house. Except that the opening of the pit is never closed like the door of a house. Furthermore, there are no windows in a pit. So, the children of Buhlaluse's home fetched the clay. They all went inside the pit, the fast working ones coming out sooner. There were bigger girls than Buhlaluse, whose names were Yendzese and Cilose. There girls talked among themselves, talking about Buhlaluse saying it is better to bury her right there in the pit. Oh well, they tried their best to make Buhlaluse work slowly. All the other children finished and went out of the pit, and Buhlaluse remained alone inside. Then Yendzese and Cilose pushed huge stones and blocked the entrance into the pit. Buhlaluse remained alone inside, where it was dark and no air to breathe. It was as if it's the inside of a grave. Surely, they wanted her to die.

*Retold by G. Mamba

Buhlaluse bamgcibele

Kwesukela ----. Bantfwana bakulelinye likhaya babeloku badlala njalo ndzawonye. Lomunye umntfwana wentfombatana ligama lakhe kwakunguBuhlaluse. Buhlaluse ke abemuhle futsi alalela bazali. Ngakoke wonkhe umutfu lapha ekhaya abemtsandza Buhlaluse. Kutsi uma make afika aphuma ekuhambeni, aphetse lokuhle kukuncane, mhlawumbe liswidi linye, aphe Buhlaluse. Labanye bantfwana bangakutfoli njalo njalo lokumnandzi.

Loku kwenta kutsi labanye bantfwana babe nemona naBuhlaluse. Kutsi uma badlala bodvwa, bangekho bazali, bahle bamshaya Buhlaluse labanye bantfwana. Ngalelinye lilanga bantfwana bonkhe baya emfuleni bayowutsapha libumba. Angitsi phela libumba litsashwa lapho kungumgodzi khona. Kucishe kufane nje nekutsi ungene endlini, sengatsi lubondza lwendlu kulapho uhlephula khona libumba, kuphela nje kutsi umnyango wasemtsashweni awuvalwa ngoba awunasivalo, futsi kute emafasitela emtsashweni. Batsapha-ke bantfwana bakuboBuhlaluse. Bangena bonkhe emtsashweni, kutsi lowo lokwati kusebenta kakhulu asheshe aphume emtsashweni. Kwakukhona emantfombatana lamakhulu kunaBuhlaluse, emagama awo kuboYendzese naCilose. Bakhuluma bodvwa bakhuluma ngaBuhlaluse batsi, kuncono bamgcibele khona lapho emtsashweni. Hawu ke, bazama kahle kumenta Buhlaluse asebente kancane. Bacedza-bonkhe labanye bantfwana baphuma emtsashweni, kwasala Buhlaluse yedvwa phakatsi. Basuka lapho boYendzese naCilose batsatsa ematje lamakhulu bavala umnyango wemtsapho. Wasala yedvwa Buhlaluse phakatsi kumnyama futsi kute nemoya wekuphefumula, kwangatsi kusengcwabeni. Vele babefuna afe.

So all the other children went, returning home. Just as they were on their way, they saw a white bird. It twittered, "T-r-r, t-r-r" and sat in front of them. The bird sang and said, "Yo ho hoi, please do me a favor and tell my fathers at home that dear Buhlaluse is not here. She has been buried by Yendzese and Cilose at the pit at Nguboziye-suka's area." Indeed, they looked among themselves and found that Buhlaluse was missing. So this bird was telling the truth! Meanwhile, Yendzese and Cilose were nervous wrecks, afraid as to how they would enter home as their bad deed was now known. That white bird was Buhlaluse's heart. Which means as soon as she died she assumed another life and became a bird.

So, the children went towards home. Again, after they had gone a longish while, the bird came and sat in front of them and sang its song, "Yo ho hoi, please do me a favor and tell my fathers at home that dear Buhlaluse is not here. She has been buried by Yendzese and Cilose at the pit at Nguboziyesuka's area." There, tears started trickling down Yendzese and Cilose's cheeks as they were nearing home. They still went. Just as they put the first foot home, the white bird was there again! Now it sat on the tip of Buhlaluse's mother's house, so that everybody at home could hear. Indeed, the bird sang with a clear beautiful voice which reached far. Hey, what's this! All people came out of the houses, rushing to see this bird which speaks of unheard of things. Indeed, as they came out they saw the children filling the open space in front of the houses. At that time Yendzese and Cilose had no eyes for anybody, they just looked down, tears running down their cheeks. These two girls were thoroughly beaten up by the old people. Then the old people went to the pit, to open it up. Upon removing the stones, they found Buhlaluse there and she woke up.

It has ended.

Bahamba-ke bonkhe labanye bantfwana babuyela ekhaya. Kwatsi nje basesendleleni babona inyoni lemhlophe, yatsi zwi, zwi yahlala phambi kwabo. Yahlabela inyoni yatsi, "Ye hhe, ye hhe, nibongitjelela bobabe ekhaya kutsi Buhlaluse benkhosi abukho. Bugcitjelwe bo-Yendzese naCilose emtsashweni kaNguboziyesuka." Nembala batsi bayabuka emkhatsini wabo bakhandze kutsiBuhlaluse akekho. Batsi, ha, kani icinisile lenyoni! Lapho ke boYendzese naCilose sebafile luvalo, besaba kutsi ekhaya batawungena kanjani ngoba sekuyatiwa loku lokubi labakwentile. Inyoni lemhlophe leyo kwakuyinhlitiyo yaBuhlaluse. Lokusho kutsi wanele kufa wase uguquka uba yinyoni.

Bahambake njalo bantfwana baqondze ekhaya. Kwatsi njalo nase bahambe sikhashana lesidze, yefika njalo inyoni yahlala embi kwabo yayihlabela ingoma yayo: "Ye hhe, ye hhe, nibongitjelela bobabe ekhaya kutsi Buhlaluse benkhosi abukho. Bugcitjelwe boYendzese naCilose emtsashweni kaNguboziyesuka." Laphoke tinyembeti setiyacala setiyehla kuboYendzese naCilose ngoba sebasondzele ekhaya. Bahamba futsi. Batsi nje nabangena emabaleni asekhaya iphindze ibe khona futsi inyoni lemhlophe. Ifike manje ihlale etulu itsi chwa! engcongwaneni yendlu yakaboBuhlaluse, yentele khona bonkhe bantfu ekhaya batokuva. Nembala ihlabele inyoni ngelivi lelimnandzi lelivakala kahle, livakala ngisho khashane. Hawu, baphume bonkhe bantfu etindlini batsi batowubuka lenyoni lekhuluma imihlolo. Nembala batsi bayaphuma bavele babone bantfwana bagcwele ebaleni, boYendzese naCilose lapho abasabuki muntfu, babheke phansi, kwehla tinyembeti kuphela. Babashaya babashaya, babashaya bantfu labadzala. Basuka lapho bayovula emtsashweni emfuleni. Bakhandza Buhlaluse akhona, waphaphama.

Seyiphelile.

My Bird, Do Like This, "Ndja!"*

It started from ----. There was a great famine. A woman and her husband went to plow a field. They plowed and plowed and when it was afternoon, they came back home. But they had not finished the field. As the next day dawned, they returned to the field. Oh Lord! when they arrived, they found that all the part of the field that had been plowed was just like the part that had not been touched. Grass had grown again as before. Oh, the old people almost cried at the thought of having worked for nothing, with empty stomachs. Anyway, again they plowed and plowed and plowed until it was afternoon before they could finish the field. They went home. On the next day again they returned to the field, and again they found grass having grown where they had plowed, as the day before. But what does all this mean? No, the man thought of a plan that, today he would not go home with his wife, but would remain in the field, hiding behind the trees. Indeed, they plowed again for that day, and in the afternoon the wife went home. The man remained intent to see what it could be that is causing this prodigy.

*Retold by G. Mamba.

Nyoni yami ngalingaba!"

Kwesukela ----. Kwakukhona indlala lenkhulu. Umfati nendvodza yakhe bahamba bayolima ensimini. Balima, balima, latsi lilanga nase lisentsambama babuya ekhaya, kodvwa bangakayicedzi insimu. Kwasa ngakusasa baphindze babuyela khona. Hawu! uma befika ensimini bakhandza konkhe lapho bebalime khona kugcibekile, sekumile tjani kwafana nalapho kungazange kulinywe khona. Akusabonakali kutsi kukuphi lapho bekulinywe khona. Awu, bacishe bakhale bantfu labadzala ngenxa yebuhlungu bekusebentela lite, basebentele emuva, kani futsi emandla kute ngenxa yendlala. Baphindze-ke njalo balime, balime, balime, kutsi entsambama babuyele ekhaya bangakayicedzi yonkhe insimu. Ngakusasa njalo babuyele ensimini, baphindze njalo bakhandze kufana nayitolo, umhlabatsi ugcibekile kumile tjani kutse siphu! Hawu, kani kwentenjani, ngabe yini vele lemihlolo lengaka. Cha, itsi indvodza-ke lamuhla itawusala ensimini ibhace ngetihlahla, umfati utawuhamba yedvwa kuya ekhaya. Nembalake balime, balime njalo, kutsi entsambama ahambe umfati. Yasala indvodza ifuna kubona kutsi ngabe yini lena leyenta lemihlolo.

My Bird, Do Like This, "Ntja!"

Just when the sun had set, a bird came to the field. It sat on the very tree where the man was hiding. The bird sang saying, "This soil of my father's which is being tilled by lazy people, not tilled by industrious people. Soil of my father's, be what you were before they touched you!" Indeed, the soil did as told, and grass grew where it had been plowed. Man, wasn't the man angered upon hearing this! and he wanted to catch this bird. Indeed, he tip-toed behind the bird and grabbed it tightening his grip immediately. Oh the bird cried, seeing that the man wanted to kill it. It prayed for its life saying, "Please, I ask that you do not kill me, my father. If you could just give me back life, I will also give you a lot of food so you could eat, as well as your children and everybody else in your household." The man asked what kind of food that could be, as there was no sign of food in all that country. The bird just said okay, and then prepared himself to urinate. The water came spurting forth, "Ntja!" And it said to the man to taste that water. Reluctantly the man did. Wow! This is not urine, it is the whey that forms from good curds of buttermilk, emasi! Again, the bird prepared itself as if to defecate, and indeed the sound was heard from its behind "khihli!" as a handful of good emasi came out. The man was stunned. He tasted that emasi and found it really delicious, and he wanted some more. So he asked the bird, " My bird, produce your water, 'Ntja!' again" and the bird produced sweet whey. Again the man said, "My bird, produce your emasi, 'khihli!'" and emasi came out. The man was very happy.

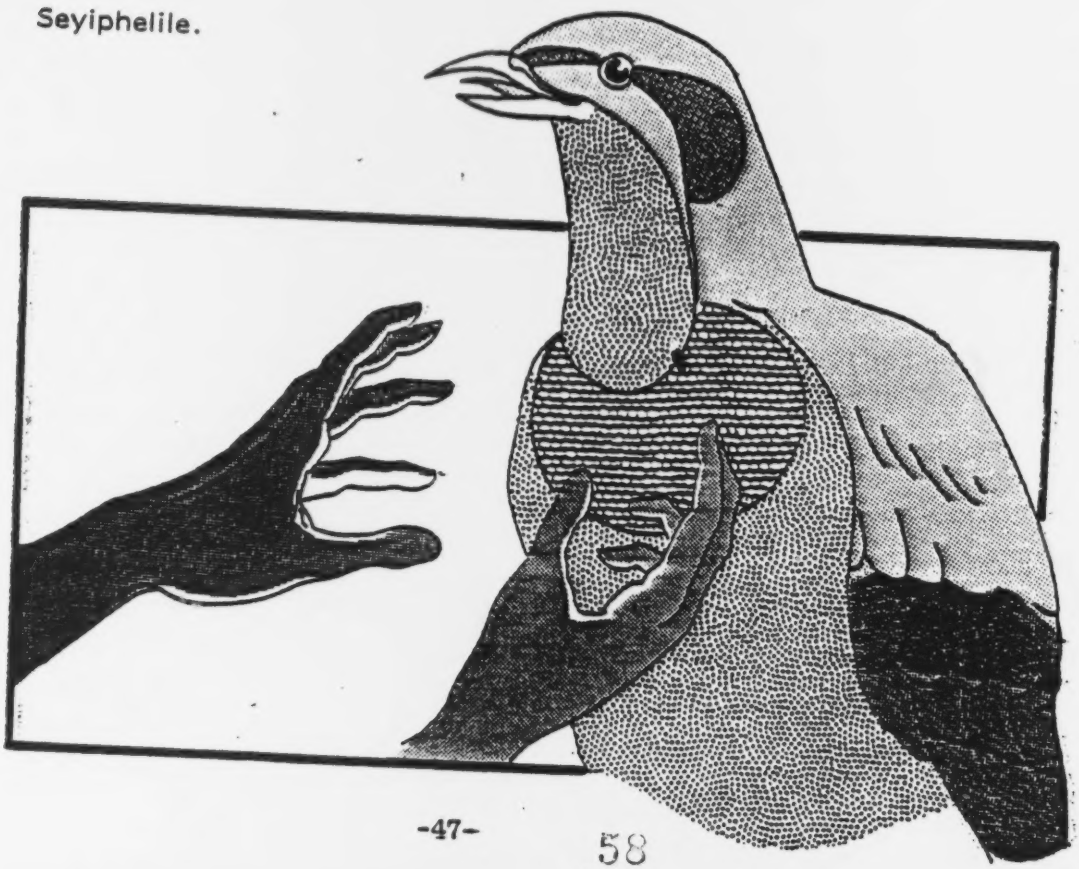
Kwatsi nje nase lishonile lilanga kwefika inyoni ensimini yahlala etikwesihlahla sona lesi lapha kubhace khona indvodza. Yahlabela inyoni yatsi, ''Ngumhlabathi kababa lo olinywa ngamavila, ungalinywa yizikhuthali. Mhlaba kababa wothi gcibegcibe!'' Nembala wagcibeka umhlabatsi kwamila tjani lapho bekulinywe khona. Yeyi! indvodza yeva kutfukutsela lokukhulu yafuna kuyibamba lenyoni. Nembala yanyonyoba indvodza emuva kwenyoni, yayibamba yayitsi ntfo! Awu yakhala inyoni, yatikhalela ibona kutsi indvodza ifuna kuyibulala. Yatsi, ''Ngicela kutsi ungangibulali tsine babe. Uma nje ungangipha kuphila nami ngitawukupha kudla lokunengi, kudle wena nebantfwabakho kanye nemndeni wónkhe wakho.'' Yabuta indvodza kutsi ngabe kudla kuni loko lokushiwo yinyoni, loku kute kudla lonkhe live. Yatsi nje inyoni kulungile, yasuka lapho yenta sengatsi iphetfwe ngumchamo, yatsi ntja! emanti. Yatsi endvodzeni ayiwadle lawo manti iweve kutsi anjani. Ha! kantsi akusiwo emanti, ngumlaza! Yaphindza futsi inyoni yenta sengatsi ifuna kuya ngaphandle, yatsi khihli! esikhundleni nemasimba kwaphuma emasi! Yamangala indvodza, yaweva lawo masi amnandzi kakhulu, yafuna lamanye. Yasuka lapho yatsi enyonini, ''Nyoni yami wo'ntja'!'' itsi inyoni ntja! umlaza. Itsi indvodza, ''Nyoni yami wokhihli!'' kutsi khihli! emasi. Yajabula kakhulu indvodza.

The man took the bird home. As soon as he arrived home he told his wife to wash the clay pots used for emasi, and also prepare the spoons that go with the dish. The wife was simply at a loss because she did not see the food for which preparations were being made. She knew nothing had been cooked that day, because of the famine. Nevertheless, she did as was told. When everything was ready and the children called, the man produced the bird for everybody to see. Then he chanted his formula, "My bird, produce your water, 'Ntja!'" and whey came out. The man repeated, "My bird, produce your emasi, 'khihli!'" and emasi came out. It produced a great quantity of emasi, enough for everybody and everybody was satisfied. So, every meal time the bird was brought forward and commanded, "My bird, produce your water, 'ntja!' Produce your emasi, 'khihli!'" At the end of each meal it was securely kept in a safe place. But one day when the children were alone at home they took the bird out and chanted the usual command repeatedly until all the emasi came out of the bird. At the next meal time, the bird only produced blood. Those children were given a thorough beating.

It has ended.

Yayitsatsa yaya nayo ekhaya indvodza inyoni. Yefika ekhaya yatjela umfati kutsi ageze tindziwo alungise netinkhezo. Wamangala nje umfati kutsi kuphi lokudla lokutawuphakelwa loku akukaphekwa lutfo lapha ekhaya, yindlala. Kepha-ke wenta njengoba atjeliwe. Kwatsi nasekulungisiwe konkhe kwabitwa nebantfwana, indvodza yayikhipha inyoni bayibona bonkhe. Yase ishilo nembala indvodza, ''Nyoni yami wo'ntja'!'' itsi inyoni ntja! umlaza. Iphindze futsi indvodza, ''Nyoni yami wokhihli!'' itsi khihli emasi inyoni. Yakhipha emasi lamanengi badla bonkhe bantfu besutsa. Njalo njeke ngetikhatsi tekudla inyoni yayikhishwa kutsiwe, ''Nyoni yami wontja! Nyoni yami wo khihli.'' Kutsi nasekuphelile kudla ivalelwe kahle. Ngalelinye lilanga bantfwana basele bodvwa ekhaya baganga bayikhipha inyoni batsi, ''Nyoni yami wontja. Nyoni yami wokhihli.'' Basho kanengi, kanengi aze aphuma onkhe emasi enyonini. Batsi bayefika bomake nababe bakhandza sekute kudla. Watsi nje babe, ''Nyoni yami wontja!'' kwaphuma ingati! Awu, babashaya, babashaya labantfwana.

Seyiphelile.



A DAY IN THE LIFE OF LOMAPHUPHO*

(MY DREAM)

My name is Lomaphupho. My friends call me this name because always I dream all the time.

I was born at Mliba. I am fourteen years old. Although I already said I always dream, (but) there was a day which is never forgotten (among my dreams).

I am sleeping like everyday. Then I start dreaming. I dream I walk with my friends, we go swimming. We undressed. In Swaziland we usually swim naked. We entered into the river and swam .... (ideophone). The water took me and my friend and put us under a big rock. We saw another big dam.

The water of this dam is not similar to the water which we know. I heard my friend saying: "It is not this water, it is a snake with many heads!"

I am frightened, I shouted in a loud voice: "Help! I am dying! Come to my rescue!" As I shout I swim, I run.

As I frighten I open the eyes, I found myself, I stand naked in the yard at my home. I heard my sister saying: "Enter into the house, you dress! You are bringing a bad omen!" I entered, I dressed, and I told my dream. They said, the old ones, they don't know what it means.

Note: The above translation is purposefully awkward in order to reflect the sense of the siSwati prose. In places where a siSwati expression cannot be translated into English, we have inserted the word "ideophone." A glossary follows the story.

*By E.C.L. Kunene

LILANGA EMPHILWENI YALOMAPHUPHO

(LIPHUPHO LAMI)

Ligama lami nginguLomaphupho. Bangani bami bangetsa leligama ngoba ngangihlala ngiphupha sonkhe sikhatsi.

Mine ngitalwa eMliba. Iminyaka yami ingemashumi lasihlanu namine. Njengoba sengishilo, ngangihlala ngiphupha, kepha kukhona lilanga lelingeke ngilikhohlwe ekuphupheni kwami.

Ngiyalala-ke njengamalanga onkhe. Bese ngiyacala-ke ngiyaphupha. Ngiphupha ngihamba nebangani bami, siyobhukusha. Sikhumule. KaNgwane sivamise kubhukusha ngcunu. Singene emfuleni sintjweze ntjwe, ntjwe ntjwe. Angitsatse mine nemngani wami emanti asifake ngaphansi kwelitje lelikhulu. Sibone lesinye sitiba lesikhulu.

Emanti alesitiba akafanani nemanti lesiwatiko. Ngive umngani wami atsi: "Akusiwo emanti lawa, yinkoy' emakhandakhanda!"

Ngetfuka ngamemeta ngalelikhulu livi: "Maye babe----! Ngafabo! Ngelekeleleni!" Ngimemeta-nje ngiyahlamba, ngiyabaleka.

Ngatsi ngetfuka ngivula emehlo ngatikhandza ngime ngcunu ebaleni lasekhaya kitsi. Ngeva dzadzewetfu atsi: "Ngena endlini wena ugcoke! Uyasihlolela!" Ngangena, ngagcoka, ngase ngibatekela liphupho lami. Batsi labadzala abalati kutsi lisho kutsini.

kuphupha	to dream
kuguga	to get old
kutekeia	to tell/relate a story
kungena	to enter
kugcoka	to dress up
kumemeta	to shout
kutsi	to say
kuma	to stand
kukhandza	to find that
kuvula	to open
kwetfuka	to be frightened
kuhlamba	to swim
kubaleka	to run away
kulekelela	to rescue/help
kufa	to die
kuba ngcunu	to be naked
kuva	to hear
kwati	to know
kufanana	to be similar/alike
kubona	to see/understand
kufika	to arrive/reach
kutstasa	to take away
kuntjweza	to swim (like a fish)
kubhukusha	to swim
kuvamisa	to be usual
kukhumula	to undress
kucala	to start
kulala	to sleep
kukhohlwa	to forget
kuhlala	to stay/live/sit
kutala	to give birth
kutalwa	to be born
kwetsa	to name
kuhlola	to bring bad omen

lamuhla	today
phansi	down
kepha	but
njengoba	as/since/whereas
ngoba	because
-khulu	big
-ne	four
-ngcunu	naked
akusiwo	it is not
lesinye	another
onkhe	all/every
sonkhe	all
ntjwe (ideophone)	of swimming like a fish
-phupho (li-/ema-)	dream
-bala (li-/ema-)	open space/where everyone can see
-vi (li-/ema-)	voice
-yoka (iN-/tiN-)	snake
-tiba (si-/ti-)	dam/pool
-tje (li-/ema-)	stone/grinding stone
-fula (um-/imi-)	river
-shumi (li-/ema-)	ten
-yaka (um-/imi-)	year
-khatsi (si-/ti-)	time
-gama (li-/ema-)	name/word
-Lomaphupho (Ø-/bo-)	Lomaphupho
-langa (li-/ema-)	day/sun
-philo (iN-/tiN-)	life

A DAY IN THE LIFE OF MANDLA*

(THIEVES)

My name is Mandla. I was born at Mhlume. I finished learning there at Mhlume. After my learning I worked the machine of sugar.

The workers who work at the sugar industry they are given houses for residence. Me I got a house even though I was still young, not married. Like a person who is young, I put in things of the house that are very beautiful. I bought (and) a television and a stereo which is big and called by saying it is a Sansui.

During one day I hurried I returned from work because I was not feeling well. I arrived I slept. While I was sleeping I heard the sound of moving about behind the door. I listened. I heard the sound of walking softly (ideophone), of falling with a thud (ideophone). I could not wait now, I woke up, I opened slowly the door of the house of sleeping. Me too walking softly, heading straight to where I heard there the sound of falling.

During when I look I saw my speaker and stereo disappearing. I sounded an alarm and shouted saying: "Inyandza leyo!" I heard a fist thundering in my eyes, I fell .... (ideophone)!

In my waking up I found a bag of sugar. I dragged myself along, I went to the house of sitting, I found it empty (literally: a stone dry of dough). They had stolen all my things those strangers of no account. I cried, I carrried my arms to the head.

The strangers of no account were dropping with a thud this bag of sugar so that I should not hear when they take my things.

I went to the policemen, but they never caught those thieves.

Note: The above translation is purposefully awkward in order to reflect the sense of the siSwati prose. In places where a siSwati expression cannot be translated into English we have inserted the word "ideophone." A glossary follows the story.

*By E.C.L. Kunene

LILANGA EMPHILWENI YAMANDLA

(EMASELA)

Ligama lami nginguMandla. Ngatalwa eMhlume. Ngafundza ngacedza khona eMhlume. Emva kokufundza kwami ngasebenta emshinini washukela.

Tisebenti letisebenta kushukela tinikwa tindlu tokuhlala. Nami-ke ngayitfola indlu noma ngangisemncane-nje, ngingakashadi. Njengemuntfu lomncane, ngafaka timphahla tendlu letinhle kakhulu. Ngatsenga nethelevision, nesiteriyo lesikhulu lesibitwa ngokutsi yi-Sansui.

Kutse ngalelinye lilanga ngashesha ngabuya emsebentini ngoba ngingaphili kahle. Ngafika ngalala. Kutse ngisalele-nje ngeva gudlu sivalo sangemuva. Ngathulisa. Ngeva nyatfu, nyatfu, dzinsi, dzinsi, dzinsi, dzinsi. Kwangala manje, ngavuka, ngavula kancane sivalo sasendlini yokulala. Nami nyatfu, nyatfu sengicondze lapho ngiva khona budzinsi-dzinsi.

Ngatsi uma ngibuka ngabona sipikha nesiteriyo sami sishobela. Ngahlaba umkhosi ngamemeta ngatsi: "Inyandza leyo!" Ngeva ngencindi idvuma emehlweni, ngawa bhakla!

Ekuvukeni kwami ngafica lisaka lashukela. Ngatikudvula ngaya endlini yekuhlala, ngafica litje lome inhlama. Babentjontje tonkhe tintfo tami labafokati. Ngakhala ngatfwala imikhono enhloko.

Labafokati babedzinsila lelisaka lashukela khona ngingetukuva nabatsatsa timphahla tami.

Ngaya emaphoyiseni, kodvwa awazange abanjwe lawo masela.

kunika	to give
kutfola	to find/get
kushada	to marry
kufaka	to put in/around/furnish
kushesha	to make haste/be quick
kubuya	to return
kuphila	to be alive
kuva	to hear
kuthula	to be quiet/silent
kwala	to refuse
kucondza	to be straight/ to go straight towards
kubuka	to look at/watch/admire
kubona	to see/understand/give regards
kuhlaba umkhosi	to give alarm
kumemeta	to shout/call out
kushobela	to disappear (as mouse into a hole)
kutsi	to say
kudvuma	to thunder
kufica	to find that
kuhundvula	to drag along
koma	to be dry, thirsty
kuntjontja	to steal
kuwa	to fall
kudzinsila	to fall with a thud
kutsatsa	to take away
kukhala	to cry
kubanjwa	to be caught
emva	after
khona	there
njenge	like
noma	even if/when
lelinye	another
ngoba	because
kwangala	I couldn't wait/contain myself

manje	now/at the present time
kancane	slowly/a little
uma	if/when
-ncane	young/small
-khulu	big
-hle	nice/beautiful/good/pretty
inyandza leyo!	way of expressing alarm
litje lome inhlama	there is nothing/empty
a-wa-zange	they (police) never
-shini (um-/imi-)	machine
-shukela (Ø-/bo-)	sugar
-sebenti (si-/ti-)	worker
-sebentī (um-/imi-)	work
-dlu (iN-/tiN-)	house
-ntfu (umu-/ba-)	person
-phahla (iN-/tiN-)	thing
-thelevision (i-/ti-/ema-)	television
-sela (li-/ema-)	thief
-teriyo (si-/ti-)	stereo
-langa (li-/ema-)	sun/day
-valo (si-/ti-)	door
-dzinsi (bu-)	of falling with a thud
-pikha (si-/ti-)	speaker (of stereo)
-nyandza (iN-/tiN-)	bundle of grass/wood
-cindi (iN-/tiN-)	fist
-saka (li-/ema-)	sack/bag
-tje (li-/ema-)	stone/grinding stone
-nhlama (iN-/tiN-)	dough/ground fresh mealies
-fokati (um-/ba-)	stranger/person of no account
-phoyisa (li-/ema-)	policeman
-andla (si-/ti-)	hand
-khono (um-/imi-)	arm

Ideophones

gudlu	of shifting; moving about or aside
nyatfu	of walking softly
dzinsi	of falling with a thud
bhakla	of falling flat

SISWATI PROVERBS

Collected and described by E.C.L. Kunene

1. Mehlo madzala 'Old eyes.'

This saying may be used by people meeting after many years of separation or after a long time. Probably this saying is equivalent to: "Long time, no see."

2. Matse nelulwimi. 'It is saliva and the tongue.'

This proverb is used to describe very intimate relationships.

Example: Jona naSuzeni matse nelulwimi.
John and Susan are saliva and tongue.

3. Litsemba alibulali. 'Hope does not kill.'

Nyembezi (1963) explains it this way: "A person may be very hopeful that something is going to happen, but his hopes may not materialize. One does not die because of that. If people died because their hopes did not come true, then the number of deaths would be tremendous." This proverb is used when someone is disappointed.

Example: Bengitsi Suzeni utaw'fika kepha akefiki.
Litsemba alibulali.
I thought Sue would come but she did not come.
Hope does not kill.

4. Kusa kusa. 'It rises, it rises.'
'It never dawns in the same way.'

Nyembezi explains this proverb as follows: "This means that one should not expect things to remain the same day in and day out. Things are always changing from day to day. Thus people who are rich today may be poor the following day. People who are despised may rise to respectable positions."

Example: Suzeni uyiphrezidenti yaseMelika; Kusa Kusa.
Susan is the President of America. It never dawns in the same way.

5. Lingawa litfolwe tinkhukhu. '(The sun) may fall and be picked up by fowl."

This saying is used to show that a thing or action will never take place.

Example: Bill ngeke aye eMelika, lingawa litfolwe tinkhukhu.
Bill (will) never go to America, it can fall and be picked up by chickens.

Another proverb that is related to this is: imbuti ingatala inkhomo ('a goat can beget a cow').

..

6. Tandla tiyagezana. 'Hands wash each other.'

Nyembezi (1963) explains this proverb as follows: "When washing the hands, we will observe that a hand is unable to wash itself, although it is able to wash the other. The right hand must wash the left, and the left hand must wash the right. There is interdependence. This proverb means that there should be mutual help."

Example: Suzeni ungiphe inyama watsi tandla tiyagezana ngoba nami ngamupha imali.
Susan gave me meat saying hands wash each other because I gave her money.

7. Sihlahla asinyelwa. 'The tree is not defiled.'
'You do not shit under the tree.'

Nyembezi (1963) explains the proverb as follows: "A traveller out travelling on a sunny day may want to rest. The place often selected for resting is the shade of a tree, which will afford him coolness. It is improper for one to defecate under the tree just because he knows that he will be passing on. By so doing, the place which is afforded him temporary rest is spoiled. He will not be able to use that same place should he come around that way again, and others will be similarly inconvenienced."

The proverb is used but not confined to warning people not to abuse the hospitality of others. It embraces all acts of kindness which, in every case, should be properly appreciated.

Example: Suzeni, bonga, ngoba sihlahla asinyelwa.
Susan, say thank you, because the tree is not defiled.

8. Unesandla. 'She/he is with hand.'

This saying is used to refer to somebody who is generous; i.e., who gives easily.

Example: LaDlamini unesandla.
Miss Dlamini is generous!

9. Bamba litsambo. 'Hold the bone.'

This proverb is usually said to friends, when they want to shake hands. This proverb is similar to the expression used by Afro-Americans: "Give me five!"

Example: Bamba litsambo Sipho!
Hold the bone, Sipho.

10. Yinkhosi 'He is king.'

This saying is used referring to a person who is very kind.

Example: Susan yinkhosi (yemuntfu).
Susan is king (a very kind person).

11. Lunwele loludze. 'Long hair.'

This proverb is used on occasions where one wishes another long life. Usually, this proverb is used on birthdays, at weddings, farewell functions, etc.

Example: Lunwele loludze Joji!
Long hair, George!

12. Ubogawula ubheka. 'Chop and watch.'

This proverb is used in order to warn somebody to be careful or cautious in his behavior, speech, and actions when he is dealing with other people.

Example: Ubogawula ubheka uma ukhuluma naSuzeni.
(Be careful) chop and watch when you speak to Susan.

13. Kugeza tandla. 'To wash hands.'

This proverb is used by a person who is defeated by a problem.

Example: Ngigeza tandla kulendzaba.
I wash my hands of this case.

14. Kucamela eludziweni. 'Rest your head on a clay pot.'

This proverb is used when drinking beer. Traditionally, beer (tjwala) is served in one clay pot which is passed from one person to the other. Each person is expected to drink and then pass the clay pot to the next person. But, if somebody drinks for a long time without stopping and handing it over to the next person, then this proverb is used. It also refers to a person who drinks too much (habitually).

Example: Bill uhlala adzakiwe ngoba ucamela eludziweni.
Bill is usually drunk because he rests his head on a clay pot (drinks too much).

15. Utsatsa ngelugalo. 'She/he takes with a finger nail."

This is used when somebody is a thief. Perhaps somewhat like the English expression "light-fingered."

Example: Akebi utsatsa ngelugalo.
He/she takes with a finger nail (is noted for stealing).

16. Kubulalela emabhodlela 'To break bottles'

This proverb is used to send enthusiastic greetings to a friend through someone else.

Example: Claudia ubobulalela emabhodlela kuRyan.
Claudia break bottles to Ryan (greet Ryan enthusiastically for me).

17. Insika seyiwile. 'The support pole is already fallen.'

The insika is the pole that supports the hut. Once that falls, the hut collapses. This expression is used by someone who is hungry, or referring to people who are hungry.

Example: Suzeni asihambe insika seyiwite.
Susan let's go, the pole has fallen (I am hungry).

18. Ayilahle boNkhosi! 'Throw it away, people.'

This proverb is used when something bad (death, loss, etc.) has happened in the family or to friends. These words are used to console them.

Example: Ayilahle boNkhosi ngokufelwa nguSipho.
Forget about the death of Sipho.

19. Akalubeki lunyawo phansi. 'He doesn't put the foot down.'

This proverb is used for a person who travels quite often or for a person who is not found in his office.

Example: Iprincipal yalesikolo ayilubeki lunyawo phansi ngoba itolo beyiye eJozi, lamuhla isiThekwini, kusasa iya eNgilandi.
The Principal of this school does not put foot down because yesterday he went to Jo'burg, today to Durban, tomorrow he goes to London.

20. Insakavukela umchilo wesidvwaba. 'It's an everyday happening, in the thong of the leather skirt.'

This proverb is used to express that a thing is an everyday happening. The proverb refers to the thong which is used to tie the leather skirt together. Whenever the skirt it worn, it has to be used.

Example: Lengubo yakhe sekwaba insakavukela umchilo wesidvwaba.
She wears this dress everyday.

21. Kukhala libhungane. 'To cry beetle.'

This proverb is used to indicate that there is no one in the homestead. There is another proverb which means the same thing: Akusakhali mpungane (literally, there is no fly crying).

Example: Kungatsi kukhala libhungane lapha ekhaya.
It seems to cry the beetle here at home.
(It seems there is no one at home.)

22. Ungihlabe enonini. 'He stabbed me on the fat.'

When somebody says something that makes others laugh heartily.

Example: Lendzaba ingihlabe enonini.
This story stabbed me on the fat.

23. Unelulimi loludze. 'She/he has a long tongue.'

This proverb is used to refer to somebody who talks too much and usually too negatively.

Example: Suzeni unelulini loludze.
Susan has a long tongue.
Susan talks too much.

24. Uneliso lelibi. 'He/she has a bad eye.'

This expression is used to describe a person who is jealous.

Example: Jona uneliso lelibi ngoba....
John has a bad eye (is jealous) because....

25. Wadla liphaphu lemvu. 'She/he ate the sheep's lung.'

This proverb is used to show that a person is afraid to make a decision or to do something.

Example: Sipho akafuni kuphendvula thishanhloko ngoba wadla liphaphu thishanhloko lemvu.
Sipho doesn't want to answer the principal because he ate the lung of a sheep.

26. Ludziwo lufute imbita. 'A small clay pot is similar to a large clay pot.'

This expression is used to show that certain people are related or similar, especially in behavior. Similar to the English saying "Like father, like son," or "a chip off the old block."

Example: Bill akalaleli; ludziwo lufute imbita.
Bill is disobedient; a small clay pot is similar to a large clay pot.

27. Likati lilala etiko. 'The cat sleeps in the fireplace.'

Nyembezi (1963) says: "Ordinarily a cat will not sleep on the hearth. When it does so, that means that the people have nothing to cook, and, therefore, make no fire. The saying thus describes people who are starving."

Example: Akudliwa lutfo lapha ekhaya likati lilala etiko.
There is nothing to eat at this home, the cat sleeps in the fireplace.

Other proverbs that express the same idea are:

(a) Ayisabekwa etiko imbita.
The cooking pot is no longer placed in the fireplace.

(b) Akusekwa etiko.
The hearthstones are no longer put in the fireplace.

28. Imfa nayo. 'Dying with something.'

This expression is used to refer to a person who is useless where help is needed.

Example: Zodwa yimfa nayo.
Zodwa is dying with it.
(Zodwa is useless.)

29. Libululu (leli). 'This is a puff-adder.'

This is used to refer to a lazy person. The puff-adder is said to be a very lazy snake because it takes time to move away even if the enemy is around.

Example: Bill uvilapha libululu.
Bill is a lazy puff-adder.

30. Tifa ngamvunye. 'They die because of one sheep.'

Nyembezi (1963) explains this proverb as follows: "If one sheep in a flock is diseased, the others will also get the infection, so that many die because of one. This saying is used when many people suffer because of the negligence or folly of one individual."

Example: Bantfwana abasanikwa imali yetinwadzi. Ngoba labanye bayayidla. Tifa ngamvunye.
Children are no longer given money for the books. Because some eat it (waste it). 'They die because of one sheep.'

31. Sisu semhambi asingakanami. 'The stomach of a traveller is not that big.'

Nyembezi (1963) says: "This is said by a stranger meaning that his appetite will be satisfied by whatever is given to him. Also, the saying urges the kind treatment of strangers as this is not likely to break anyone.

Example: Sisu semhambi asingakanami.
This proverb stands alone as a single sentence.

32. Sisu sibekelwa ngaphandle. 'The stomach is kept for outside.'

After eating, do not waste food. You should keep it and never waste the leftover food. This proverb is used to warn people who throw away or waste leftovers.

Example: Bill, musa kulahla lenyama ngoba sisu sibekelwa ngaphandle.
Bill do not throw away this meat because the stomach is kept for outside.

33. Kubona kanye kubona kabili. 'To see once is to see twice."

It is used by somebody who had a bad/sad experience in a certain place or event. When asked to go back to te same or similar place, the person can reply by using this proverb.

Example: Ngeke ngihambe ngedvwa ebusuku ngoba kubona kanye kubona kabili.
I'll never go alone at night because to see once is to see twice.

34. Ngife lwembita. 'I have died like a clay pot."

Nyembezi says: "When a clay pot breaks, there is no mending it. It must be regarded as a loss. Therefore, the saying is used by one who is completely undone. This proverb is describing a misfortune."

Example: Ngife lwembita ngekuhamba kwaSipho.
I died like a clay pot with the going of Sipho.

35. Injobo itfungelwa ebandla. 'A loin skin is sewn in front of men.'

Nyembezi says: "In the cutting of a loin skin, there are those people who are regarded as experts. Such people are able to offer advice if the skin is cut up in their presence. The saying means that it does not pay to act single-handedly instead of soliciting advice from other people. By asking for advice, one may be able to achieve success where, perhaps, single-handed action might have failed. Getting advice from those who know is not to belittle oneself."

36. Imbilapho ivela silondza. 'The groin is feeling for the sore.'

This proverb is used when people are feeling sympathy for others. Nyembezi says: "When a person has a sore on the leg, there is generally a corresponding pain in the groin. The groin seems to hurt in sympathy. The saying is used when something results from another."

37. Ayingangamlomo. 'It is not as big as the mouth.'

Nyembezi says: "Some people who were given the task of reporting on the progress of battle, were sometimes prone to exaggerate and to paint a picture which was not altogether in keeping with the truth. When the truth was known, the people would say that the fray was not as big as the mouth. The expression is used for a braggart who is full of empty talk, but cannot substantiate his bragging in action."

38. Lijingi lidliwa yinhlitiyo. 'Sour porridge is eaten by the heart.'

You do a particular thing because you love to do it. You love a particular person (even if he/she is ugly) because you love him or her. Some people may not like him, but you do love him out of choice.

39. Ligwayi nemhlaba. 'It is tobacco and aloe.'

This proverb describes very intimate friends. Other proverbs that describe this relationship are: (a) nelulwimi (saliva and tongue) (see proverb 1); (b) bojojo nantsaki (finch and finch).

40. Sibhasha-nhlanyelo. 'He is the roaster of seeds.'

It refers to a bachelor--somebody (man) who does not have a girlfriend. That's why he roasts dry mealies for his food, because there is no one to cook for him.

Example: Bill sibhasha nhlanyelo.

41. Igava tiboti 'The heart grinds rotten things.'

The heart (inhlitiyo) is thought of as a grinding machine, grinding rotten things.

This expression is used when somebody is angry and wanting revenge.

42. Ungishalatele. 'He was avoiding me.'

This is said to somebody who is avoiding the company of someone, or a person who doesn't want to talk to someone he/she knows.

43. Ubangwa netibi. 'She/he disputes a claim with a piece of straw.'

This expression refers to somebody who is very sick, in critical condition. It is not clear whether he will live or die.

44. Wakhahlelwa yimpunzi. 'He was kicked by the buck.'

It is used to refer to a person who is a liar. Another proverb that is related to this is: Wakhahlelwa yimbongolo (he was kicked by a donkey).

Example: Bill wakhahlelwa yimpunzi (esifubeni).
Bill was kicked by the buck (on the chest).

45. Lunyawo alunamphumulo. 'The foot has no rest.'

Nyembezi says: "As one is bound to walk up and down the country, one must treat strangers with kindness, because one never knows where his feet will carry him one day."

46. Akahlalwa yimphungane. 'No flies on him/her.'

This expression is used to describe somebody who is always clean--spic and span.

47. Utishaya ngendlebe etjeni. 'He/she is hitting himself/herself on the ear with a stone.'

It refers to a person who bothers himself or herself with a thing that he knows that he/she will never get. He is just hurting himself.

48. Udlala ngelikhuba kutiliwe. 'He is playing with the hoe during moaning time.'

It is used to refer to somebody who is playing or tampering with something dangerous.

49. Kwandza kwaliwa ngumtsakatsi. 'Increase (of people) is hated by a wizard.'

Nyembezi says: "Witches and wizards practice their witchcraft to the detriment of the people, because they destroy life. They are, therefore, opposed to the increase of people or else they would not kill them. This saying is used as an expression of gratitude for a gift, or in appreciation for services rendered. It means that it is a good thing to have many people who will offer such help, although the wizards do not seem to think so. Another shade of meaning attached to this expression is that the person who has been done a kindness, wishes his helper all prosperity unless the wizard cripples him."

50. Indlu sifu. 'A house is a bird-trap.'

Do not speak about someone when you are in a house or room because he/she might be outside listening. Another shade of meaning attached to this expression is that in war time your house can be a trap--an unsafe place.

Collect several expressions or proverbs of your own and share them with your fellow students.

TRADITIONAL MEDICINE

The following is a review of Professor L. P. Makhubu's book, The Traditional Healer, published in 1978, by the Sebenta National Institute in Mbabane. The reviewer, E. C. L. Kunene, is a lecturer at the University College of Swaziland.

Makhubu's book consists of four chapters. In the first chapter she describes the various types of traditional healers that exist in Swaziland. In the second chapter she deals with the diagnoses that are used by the healers in finding out the ailments of their patients. She then discusses the methods used in treating the diseases of the patients in Chapter Three. In Chapter Four she looks at the concept of disease among the Swazis. Let us look at these chapters in turn.

Makhubu points out that there are three basic traditional healers in Swaziland: the inyanga ('herbalist'), sangoma ('diviner'), and umfembi. The difference among these healers lies in their acquisition of their skills, as well as in the method of diagnosis.

The inyanga uses bones to diagnose the sickness of his or her patients. The bones are 'thrown' on the floor and on the basis of the pattern they take, the inyanga is capable of establishing who the patient is; what is his or her problem, and what medicines should be used in order to heal the sickness. One should add that the inyanga in his or her own process of bone throwing is aided by the audience (or attendant) in diagnosing correctly. If the ancestors are responsible for making the patient sick, then the inyanga will stipulate the rites to be carried out in order to appease the ancestors.

The diagnosis of the sangoma involves a trance. The audience again helps him or her to diagnose correctly by interpolating with the expression siyavuma ('we agree') when the sangoma says the expected things. The sangoma also gives a prescription.

The umfembi also goes into a trance in his or her diagnosis. The difference between the sangoma and umfembi is that the latter might be aided by evil supernatural powers in his or her diagnosis, while this is not true of the former. When umfembi goes into a trance she or he is said to be possessed by the spirits who caused the problems or the sickness of the patient. At this point, whatever umfembi says is taken to be from the spirits. The spirits who have possessed umfembi usually introduce themselves, stating their origin and the reason(s) why they victimize the patient. If the spirits that caused the problems are the ancestral ones, then they will state their requirements, through umfembi, in order to be appeased.

Makhubu does mention other methods that are employed by the above-mentioned healers when diagnosing their patients; but we cannot discuss all of them in this paper.

After dealing with the processes that are used in diagnosing the patients, Makhubu then discusses ten methods that are used in treating the various diagnosed diseases. Let us briefly take a look at each method of treatment in turn:

1. Kugata (vaccination; make incisions in skin)

This process might be carried out by the use of a razor blade or a piece of glass. After the incision has been made, the insiti 'ash powder of burnt herbs' is rubbed in. This type of treatment is supposed to prevent diseases as well as cure existing ones. For instance, the snakebite antidote is administered in a form of kugata in order to counteract the snake poison. In cases of pain such as sprains, broken bones, etc., the incision is directly made at the location of the pain. You will see many Swazis with small scars on their upper arms. Sometimes these scars are called "elevens."

2. Kucatseka (enema)

This type of treatment is commonly used to cure various diseases such as indigestion, excess bile, etc. It is also used to administer timbita 'baby tonic' "among babies and small children."

3. Kuhlanta (to vomit)

Again, this treatment is used to handle a number of ailments such as: coughs, excess bile, purging of ill-luck, etc. The medicine that is used for vomiting consists of water and "extract of medical herbs."

4. Kufutsa (sauna) and Kugeza (cleansing).

According to Makhubu these two processes go together. Usually, the kufutsa 'to fumigate with burnt medicines' precedes the kugeza, bathing/washing/cleansing in the same fumigating solution, process. These prescriptions are supposed to heal colds, skin diseases, painful bruises, as well as the frequency of misfortunes.

5. Kubhunyisela (to fumigate)

This treatment is similar to the process of kufutsa (sauna) except that in kubhunyisela animal materials are used, such as skin, fats and hair; instead of herbal ones. This treatment is usually administered to "new-born babies, in order to increase their resistance to disease and evil spirits in their new environment."

6. Kucapha (to lap up)

The concoctions that are used in the process of kucapha are "dissolved in water on the hot surface. By means of fingertips the liquid is placed on the tongue, and may be swallowed depending on the nature of the medicine." This treatment might also be used to ward off evil spirits.

7. Kuhlabela

This is a treatment of sprains and fractures. It can be administered internally and externally. The liquid 'medicine' called mahlanganisa, literally 'to bring together, join together,' consists of a variety of herbs, and it is administered orally in order to improve the blood circulation. The broken limb or whatever might be supported by luhlaka 'reed framework.' In addition to that, the affected part of the body is "gatwad" from kugata 'to vaccinate.'

8. Kumunya (to suck)

This treatment consists of placing a horn in the affected area and sucking "foreign particles believed to be causing the illness...." This type of treatment is usually prescribed for people who suffer from migraine headache. It is supposed to remove the "blood from the temple veins."

9. Luhhemane

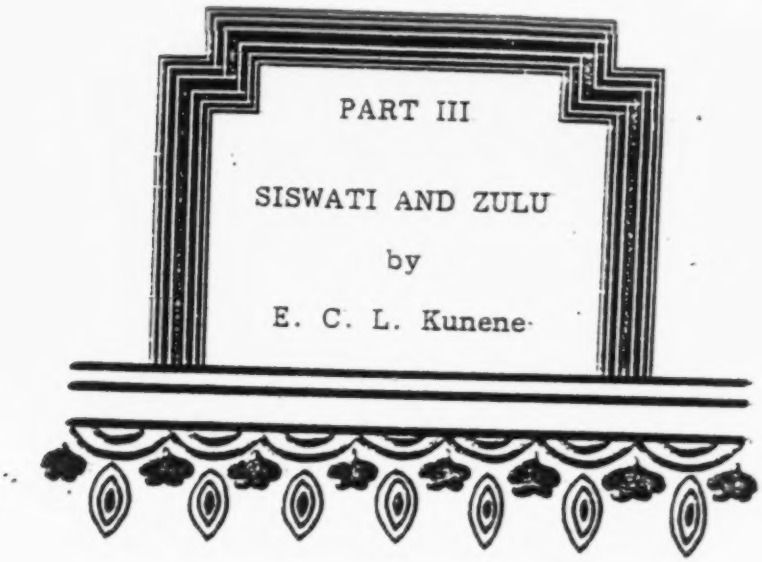
This treatment is given to a patient who has failed to improve after various types of treatment have been administered. The luhhemane treatment consists of "the administration of mind-changing drugs." In this state "the patient talks freely about his sickness usually naming the umtsakatsi 'witch' and also relating how the disease came about."

10. Kutsebula

This treatment is administered to a patient who is diagnosed as being possessed by tilwane 'evil spirits' (or literally, animals). According to Makhubu there are two methods of administering this treatment. One is that of getting rid of the spirits by chopping the shadow (sitfunti) of a patient with an axe, and then pouring the medicine on the hole in the ground, and then the healer "blows a whistle and calls the patient's name, urging him to return."

In Chapter Four various types of diseases are discussed, such as sterility, infections, etc.

I hope that this short summary will stimulate your interest in order to read Professor L. P. Makhubu's book, as well as inviting her over to your orientation sessions, so that she could tell you more about traditional medicines and healers. Niyavuma (Do you agree?) I hope your response is: Siyavuma! (We agree!).



PART III

SISWATI AND ZULU

by

E. C. L. Kunene

SiSwati and Zulu*

1. Introduction

Geographically, Swaziland is surrounded by Transvaal in the North, West and South; by Natal in the southeast, and Mozambique in the East. Language boundaries do not coincide with political ones. This is true of Swaziland and the surrounding countries.

In Transvaal, next to the Swaziland borders, siSwati is spoken. In Natal Zulu is spoken, and in Mozambique, Tsonga. In most cases, where languages are in contact geographically, they might influnce each other. It is not surprising, therefore, that one finds a "peculiar" siSwati spoken along the borders of Mozambique and Natal. In this paper we will deal with the influence of Zulu and siSwati on each other.

Before looking into the influence of Zulu on spoken siSwati, let us remind ourselves about certain facts concerning siSwati and Zulu. To start off, siSwati is not a dialect of Zulu, but it is a "sister" language to Zulu, so to speak. This means that both Zulu and siSwati originated from a mother language (common ancestor language) called Ur-Bantu. They are therefore daughter languages of Ur-Bantu. These daughter languages fall into the same group called the Nguni group.

The languages that fall into the Ngumi group are mutually intelligible, i.e., one can speak in one of these languages and be understood by the speaker of another language that is a member of the same group. One should point out that the degree of mutual intelligibility differs amongst languages of the same group. SiSwati and Zulu's mutual intelligibility is high; speakers of these languages communicate to each other with no problem.

Like all Bantu languages, the sentence structure (syntax) of siSwati is similar to that of most Bantu languages as well as Zulu. The differences between the two languages are somewhat superficial, and predictable to a certain extent. The differences between siSwati and Zulu might include the following:

(a) the presence versus the absence of certain sounds;
(b) certain morphological (spelling) differences, such as in the noun prefixes, as we shall see later;
(c) the use of different words to express the same concepts.

Now, let us look at some of these differences in greater detail.

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*By E.C.L. Kunene

2. The Differences Between siSwati and Zulu

2.1 Speech Sounds. Some of the sounds that are found in siSwati or Zulu are: (Note--all the sounds are written in spelling form.)

	siSwati†						Zulu††					
1.					k					k		
2.	p		t		k		p		t		k	
3.	ph		*th		kh		ph		th		kh	
4.	bh		*d		g		bh		d		g	
5.	b						b					
6.	m		n	ny	ng		m		n	ny	ng	
7.		f	s	sh		h		f	s	sh		h
8.		v	*z			hh		f	z			hh
9.			(r)						(r)			
10.			l						l			
11.			hl						hl			
12.			dl						dl			
13.			ts/tf	tj					ts	tsh		
14.			dz/dv	j						j		
15.					kl						kl	
16.				y	w					y	w	
Clicks												
17.	c		q		x		c		q		x	
18.	ch						ch		qh		xh	
19.							gc		gq		gx	
20.	nc		nq		nx		nc		nq		nx	

†Ziervogel, 1952 ††Doke, 1927

Notice that the siSwati sounds /th, d, and z/ are marked with an asterisk. These sounds occur only rarely in siSwati. When they do occur in a word, that word is usually the same in both siSwati and Zulu. For instance, - thula means 'to be quiet' in both languages, umdada refers to a 'loin cloth' in both languages.

It is more frequently the case that the Zulu sounds /th, d, and z/ are represented by other sounds in siSwati. You will find that people say "That's Zulu" if you use the version with /th, d, or z/.

A. Zulu words with the sound /th/ usually occur as one of two speech sounds in siSwati, namely, /ts/ and /tf/. The /ts/ occurs when it is followed by the vowels /a, e, or i/ while /tf/ occurs when the vowel following is /o/ or /u/. For example, compare the following siSwati and Zulu words:

Zulu	siSwati	Gloss
-thatha	-tsatsa	take away
-thela	-tsela	pour
-thiya	-tsiya	hinder/trap
-thutha	-tfutsa	move house/transport
-thathu	-tsatfu	three
-thola	-tfola	to find/get
-thokoza	-tfokota	be happy
i-thole	li-tfole	heifer

B. Zulu words with the speech sound /d/ usually occur as one of two speech sounds in siSwati, namely /dz/ and /dv/. The /dz/ occurs before vowels /a, e, and i/, while /dv/ occurs before vowels /o/ and /u/. For instance, compare the following siSwati and Zulu words:

Zulu	siSwati	Gloss
in-doda	in-dvodza	man
in-dodakazi	in-dvodzakati	daughter
-dabula	-dzabula	tear
-dedesa	-dzedzesa	be a cry baby
-delela	-dzelela	act contemptuously despise/be insolent
-dilika	-dzilika	fall down
-diliza	-dzilita	cause to fall down
-dikila	-dzikila	reject with disdain
-dinsi	-dzinsi	of falling with a thud

C. Zulu words with the speech sound /z/ usually occur with the speech sound /t/ in siSwati. For instance, compare the following siSwati and Zulu words:

Zulu	siSwati	Gloss
-zama	-tama	try
-zala	-tala	give birth
-woza	-wota	come
-zamula	-tamula	yawn
-zuma	-tuma	surprise/take unawares
-zumeka	-tumeka	fall asleep
isi-zungu	si-tunge	loneliness

D. Looking to the "click" sounds, we notice that siSwati has fewer clicks than Zulu. Most of the Zulu words with the click sounds /c/ /q/ and /x/ are represented by the click sound /c/ in siSwati. For instance, compare the following Zulu and siSwati words:

Zulu	siSwati	Gloss
-cina	-cina	be hard
-china	-china	braid
-gcina	-gcina	be last
-ncinca	-ncinca	ooze/suppurate
-qala	-cala	start/begin
-qhuba	-chuba/-qhuba	drive along
-gqoka	-gcoka/-gqoka	dress up
-ngqola	-ngcola/-ngqola	be dirty
-xega	-cega/-qega	be loose
-xhafuza	-chafuta	squelch in mud, eat noisily (like a pig)
-gxoba	-gcoba	crush/stamp/trample
i-nxele	li-ncele	left-handed person
i-nxeba	li-nceba	wound'

From the above data, we notice that the click sound /c/ is used extensively in siSwati. At times the click sound /c/ seems to be used interchangeably with the click sound /q/. This is not always true, as we can see from the following words:

Zulu	siSwati	Gloss
i-qoqo	li-qoqo	collection/anthology
i-xoxo	li-coco	frog

Before looking at the morphological differences that exist in siSwati and Zulu, let me point out that, in the southeast of Swaziland, around the Nhlangano area, siSwati speakers have a tendency to substitute Zulu sounds into siSwati words. This type of dialect has been nicknamed 'siNguni'--simply because it is spoken by most Simelanes who are found in large numbers in the south. Thus, 'siNguni' may be defined as a dialect that superimposes Zulu sounds on siSwati words. For instance, compare the following words:

Zulu	siSwati	siNguni	Gloss
ąkukho	kute	kuze	there is nothing
uku-theza	ku-tfota	ku-thoza	collect firewood
uku-phuza	ku-natsa	ku-natha	to drink
uku-fica	ku-khandza	kukhanda	to find
uzothini	utotsini	utothini	what will you do?

It is common in siNguni to find the siSwati speech sounds /ts/, /tf/, /dz/ and /dv/ are eliminated and replaced by the sounds /th/ and /d/ as in the case of Zulu. A nonspeaker of siSwati or Zulu might find it hard to understand what is going on in siNguni. Let us look at the second difference that might exist between siSwati and Zulu.

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2.2. The Morphological Difference in Noun Prefixes

You will recall that a noun consists of a prefix and a stem. The prefix might indicate singularity or plurality in a noun. In Zulu all noun prefixes begin with a vowel, and some of them consist of a vowel only. In siSwati, however, some noun prefixes have an initial vowel, and others are made up of a consonant plus a vowel. For example, compare the following Zulu noun prefixes with those of siSwati:

		Zulu	siSwati
Class 1	sg.	umu-	um- or umu-
	pl.	aba-	ba-
Class 1a	sg.	u-	Ø-
	pl.	o-	bo-
Class 2	sg.	umu-	um- or umu-
	pl.	imi-	imi-
Class 3	sg.	i-	li-
	pl.	ama-	ema-
Class 4	sg.	si-	si-
	pl.	izi-	ti-
Class 5	sg.	iN-	iN-
	pl.	tiN-	tiN-
Class 6	sg.	ulu-	lu-
	pl.	isiN-	tiN-
Class 7		ubu-	bu-
Class 8		uku-	ku-

This is straightforward. One should simply know which prefixes do not begin with a vowel in siSwati. Let us now look at the last difference we pointed out between siSwati and Zulu.

2.3 Different Words

siSwati uses different words from Zulu at times. One has to learn these. Some of the words that are different in siSwati and Zulu are:

Zulu	siSwati	Gloss
-phuza	-natsa	drink
-xuba	-bhica	mix
-bhixa	-gcobisa	smear with mud
-xhopha	-phandla	dazzle/put a foreign body into the eye
u-mame	Ø-make	mother
u-baba	Ø-babe	father
in-galo	um-khono	arm
um-lenze	um-bala/um-lente	leg
in-xibongo	lu-fala	smallpox
-fica	-khandza	find that
-thula	-bindza/-thula	be quiet
isi-khombisa	li-sontfo/si-khombisa	seven

You have seen that the differences between Zulu and siSwati are regular and predictable in some cases but not others. It is important to realize that siSwati and Zulu are two different languages, neither one a dialect or version of the other. As Zulu has a longer history as a written language, it has often crept into siSwati by way of books and newspapers. But this is changing. There are many things being published in siSwati these days including schoolbooks. Swazis are proud of their language and will be anxious to teach you the true siSwati words if you make mistakes. Hamba kahle!

PART IV

SPECIALIZED VOCABULARY

1. Food and Drink

-nkhwa	(si-/ti-)	bread
-jamu	(Ø-/bo-)	jam
-khekhe	(li-/ema-)	cake
-sobho	(li-/ema-)	soup
-sobho	(um-/imi-)	gravy, broth
-candza	(li-/ema-)	egg
-hlanti	(iN-/tiN-)	fish
-catsaňe	(um-/imi-)	biscuit
-bhisikidi	(li-/ema-)	biscuit
-raysi	(i-)	yeast
-biva	(iN-/tiN-)	beef (in cans)
-si	(ema-)	sour milk
-gusha	(li-/ema-)	okra-type vegetable
-hewu	(ema-)	fermented porridge
-cwancwa	(iN-/tiN-)	sour porridge
-gunu	(bu-)	beer brewed from emaganu
-shukela	(Ø-/bo-)	sugar
-nyama	(iN-)	meat
-tiye	(li-)	tea
-phalishi	(li-)	porridge
-swayi	(lu-)	salt
-wayini	(i-/$^{ti}_{ema}$-)	wine
-pelepele	(Ø-/bo-)	pepper
-bhotela	(li-/ema-)	butter
-phinathibhatha	($^{i-}_{Ø-}$/bo-)	peanut butter
-bhanana	(Ø-bo-)	banana
-grebisi	(li-/ema-)	grapes
-gwava	(li-/ema-)	guava
-phopho	(li-/ema-)	pawpaw
-pentjisi	(li-/ema-)	peach

-khofi	(li-/ema-)	coffee
-bisi	(lu-)	milk
-shisi	(Ø-/bo-)	cheese
-phayinaphu	(Ø-/bo-)	pineapple
-mangoza	(Ø-/bo-)	mango
-kotapeya	(li-/ema-)	avocado
-kotapeni	(li-/ema-)	avocado (variant)
-tsanga	(li-/ema-)	pumpkin
-hhabhula	(li-/ema-)	apple
-batata	(Ø-/bo-)	yam
-makheroni	(Ø-/bo-)	spaghetti, macaroni
-swidi	(li-/ema-)	candy
-ayisikhrimu	(li-/ema-)	ice cream
-kherothi	(li-/ema-)	carrot
-bhithiruthi	(i-/ema-)	beetroot
-anyanisi	(Ø-/bo-ema-)	onion
-lethisi	(li-/ema-)	lettuce
-bhiya	(Ø-/bo-)	beer
-nti	(ema-)	water
-punu	(si-/ti-)	spoon
-fologo	(iN-/tiN-)	fork
-khwa	(umu-/imi-)	knife
-mese	(um-/imi-)	knife
-pulete	(li-/ema-)	plate
-soso	(li-/ema-)	saucer
-gilazi	(iN-/tiN-)	glass
-ntongomane	(li-/ema-)	peanut
-zambane	(li-/ema-)	potato
-tamatisi	(li-/ema-)	tomato
-pinatji	(si-/ti-)	spinach
-khabishi	(li-/ema-)	cabbage

-phisi	(li-/ema-)	peas
-kwashi	(si-/ti)	squash
-shaladi	(li-/ema-)	shallots
-khowe	(li-/ema-)	mushroom
-bhontjisi	(li-/ema-)	beans

2. Insects and Animals

-phungane	(iN-/tiN-)	fly
-lembu	(bu-/)	spider
-shongololo	(li-/ema-)	millipede
-bhungane	(li-/ema-)	beetle
-ntfutfwane	(iN-/tiN-)	ant
-coco	(li-/ema-)	frog
-fecele	(Ø-/bo-)	scorpion
-yosi	(iN-/tiN-)	bee
-zeze/-kululu	(li-/ema-)	flea
-tfwala	(iN-/tiN-)	louse
-phela	(li-/ema-)	cockroach
-gwenya	(iN-/tiN-)	crocodile
-bungu	(si-/ti-)	worm
-nyamane	(li-/ema-)	edible green caterpillar
-bhuzulwane	(iN-/tiN-)	mosquito
-manyovu	(Ø-/bo-)	wasp
-tsetse	(iN-/tiN-)	grasshopper
-sundvu	(um-/imi-)	earthworm
-hlava	(si-/ti-)	stalk borer
-phetfu	(iN-/tiN-)	maggot in rotting meat
-yoka yebafati	(iN-/tiN-)	centipede
-khatane	(li-/ema-)	tick
-yekevu	(iN-/tiN-)	cricket
-cwili	(iN-/tiN-)	tapeworm
-nenkhe	(um-/imi-)	snail
-yoka	(iN-/tiN-)	snake
-genge	(li-/ema-)	termite
-gololo	(um-/imi-)	lizard
-bululu	(li-/ema-)	puff adder
-mamba	(i-/ti-)	mamba snake
-shekeshe	(li-/ema-)	ant (slightly big)
-vubu	(iN-/tiN-)	hippopotamus

3. Birds

-yoni	(iN-/tiN-)	bird
-juba/-tuba	(li-/ema-)	dove
-phuphu	(li-/ema-)	baby of a bird
-hwabayi	(li-/ema-)	crow
-dvoye	(Ø-/bo-)	secretary bird
-hlokohloko	(li-/ema-)	sparrow
-konjane	(iN-/tiN-)	swallow
-sweti	(lu-/tiN-)	eagle
-gce	(li-/ema-)	eagle
-khova	(si-/ti-)	owl
-landa	(li-/ema-)	egret
-lulwane	(li-/ema-)	bat
-mathebathebane	(Ø-/bo-)	sparrow hawk
-mbalane	(Ø-/bo-)	species of canary
-tsekwane	(Ø-/bo-)	hammer head
-ncedze	(Ø-/bo-)	warbler
-she	(iN-/tiN-)	ostrich
-tsendzele	(li-/ema-, tiN-)	partridge
-gwalagwala	(l-/ema-)	lourry
-gwaca	(si-/ti-)	quail
-ncwincwi	(i-/ti-)	honey-sucker
-zavolo	(Ø-/bo-)	night-jar

4. Trees

-hlahla	(si-/ti-)	tree
-hlaba	(iN-/tiN-)	aloe
-senge	(um-/imi-)	cabbage tree
-nsinsi	(um-/imi-)	kaffirboom
-tfolo	(um-/imi-)	acacia, black wattle
-yetane	(um-/imi-)	willow tree
-dlulanitsi	(iN-/tiN-)	gum tree
-khiwa	(um-/imi-)	fig tree
-sekwane	(lu-/tiN-)	mimosa
-gwenya	(um-/imi-)	harpephyllum caffrum
-phopho	(li-/ema-)	pawpaw
-kotapeya	(um-/imi-)	avocado tree
-gwava	(li-/ema-)	guava tree/fruit
-mangoza	(Ø-/bo-)	mangoes
-sololo	(lu-/tiN-)	bauhima galpinii
-vangati	(um-/imi-)	pterocarpus angololensis
-pentjisi	(li-/ema-)	peach tree
-lamula	(um-/imi-)	lemon tree
-sundvu	(li-/ema-)	palm tree
-lahla nkhosi	(um-/imi-)	type of a tree which is planted where kings are buried
-sobo	(um-/imi-)	solamum nigrum
-hlonhlo	(um-/imi-)	euphorbia
-nduze	(um-/imi-)	lily
-nga	(si-/ti-)	acacia species
-tfwetfwe	(si-/ti-)	acacia species
-godvo	(si-/ti-)	stump of tree

5. Grasses and Reeds

-cembe	(li-/ema-)	leaf
-tsi	(lu-/tiN-)	straw
-khasi	(li-/ema-)	dry leaf
-dvuli	(iN-/tiN-)	rushes
-lala	(li-/ema-)	palm, hyphaena orenata
-hlanga	(um-/imi-)	reed
-zi	(umu-/imi-)	fibrous plant used for rope-making
-choboza	(iN-/tiN-)	grass used for making mats
-singitane	(um-/imi-)	grass used to make bracelets
-hlongu	(lu-/tiN-)	grass used for thatching
-khwane	(li-/ema-)	sedge for making mats

6. Traditional Dress and Ornaments

-shoba	(li-/ema-)	a tail that is carried by healers
-hiya	(li-/ema-)	a cloth that forms part of traditional wear
-dvwaba	(si-/ti-)	skin skirt worn by married women
-dziya	(si-/ti-)	skin apron worn by married women
-cholo	(si-/ti-)	beehive hairdo
-vadla	(lu-/tiN-)	tassel skirt worn by small children
-jobo	(li-/ema-)	man's attire made of skin worn around the waist
-hawu	(li-/ema-)	shield
-bheshu	(li-/ema-)	skin buttock-covering attire
-fahlawane	(li-/ema-)	anklets that rattle
-cici	(li-/ema-)	earring
-gcebesha	(li-/ema-)	bead necklace
-phuku	(si-/ti-)	skin blanket which can also be used as a cape

7. Crafts

-gcwembe	(um-/imi-)	wooden bowl for meat
-gwembe	(iN-/tiN-)	wooden spoon
-khezo	(lu-/tiN-)	small wooden spoon for eating
-tfunga	(li-/ema-)	container used for milking
-jujo	(li-/ema-)	wooden whipper used in cooking
-camelo	(si-/ti-)	wooden pillow
-hluto	(li-/ema-)	grass squeezer for straining tjwala
-lulu	(si-/ti-)	big grass container that is used for storing mealies, etc.
-cansi	(li-/ema-)	grass mat for sleeping
-cephu	(si-/ti-)	small grass mat used for sitting or decoration
-tsebe	(si-/ti-)	small grass mat used to put mealie-meal etc. when grinding with a grinding stone
-dziwo	(lu-/tiN-)	clay pot for drinking
-bhita	(iN-/tiN-)	big clay pot used for brewing beer
-mancishana	(Ø-/bo-)	small clay pot for serving beer
-gula	(iN-/tiN-)	a dried gourd used for fermenting milk
-kezo	(iN-/tiN-)	a dried, elongated gourd used as a ladle

8. Agriculture

-gulumba	(si-/ti-)	tractor
-khuba	(li-/ema-)	hoe/plough
-joka	(li-/ema-)	yoke
-keyi	(si-/ti-)	put on oxen's necks when inspanned
-dilimo	(iN-/tiN-)	skin ropes for inspanning the oxen
-swebhu	(si-/ti-)	whip
-bhewu	(iN-/tiN-)	seed
-hlanyelo	(iN-/tiN-)	seed
-jini	(iN-/tiN-)	engine
-sondvo	(li-/ema-)	wheel
-jeke	(Ø-/bo-)	jack
-panela	(si-/ti-)	spanner
-khabhuretha	(i-/ti-)	carburetor
-radiyetha	(i-/ti-)	radiator
-gandaganda	(Ø-/bo-)	tractor
-kotini	(Ø-/bo-)	cotton
-oba	(um-/im-)	sugar cane
-cuba	(um-/imi-)	cow manure
-manyolo	(Ø-/bo-)	manure
-mofu	(i-/ti-)	Friesland; imported breed of cattle
-lele	(li-/ema-)	step ladder
-gungu	(iN-/tiN-)	hole in which maize is stored
-siba	(lu-/tiN-)	feather
-ntjwele	(li-/ema-)	young chicken
kuvuna		to harvest
kuhlanyela		to plant
kunisela		to water
kunyenyela		to sprinkle

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PART V

SELECTIONS

FROM

UMBIKI

INYONI — SEPTEMBER 1979

Volume 10 No. 9

LIPHEPHA LESIVE LELIPHUMA
KANYE NGENYANGA
LIBITA EMESENTI LAMANE (4C)

NATIONAL NEWSPAPER
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THE KING MEETS ZAMBIAN MINISTER

His Majesty King Sobhuza II has praised leaders of commonwealth countries for the way in which they conducted the recent Commonwealth Summit meeting held in Lusaka Zambia. The King told the visiting Minister of Commerce from the Republic of Zambia Mr. Chisupa during an audience at Embo State House last week that the recent Summit brought a solution to the problem of Zimbabwe.

The King also praised the leaders for having gone to Zambia prepared to discuss the problems of Africa and other international conflicts without having taken prior decisions.

His Majesty said that this stand proved that Africans were ready to discuss their problems peacefully and said this was Africanism in the true sense. His Majesty also praised the Zambia Minister for having accepted an invitation to officiate at the opening of the Swaziland International Trade Fair at the week-end even though the King asked him to do so at the eleventh hour.

His Majesty also told the visiting Minister that he was particularly happy that Swaziland had celebrated the Trade Fair when the country had established its own kind of government formed through Tinkhundla system. He said that he personally believed that the best was to run the affairs of a country was through the system Swaziland was using since all the members of parliament sat down in Parliament to decide that which is goood for the Swazi nation and not for any particular party.

In reply, Mr Chisupa told the King that he had double honoured Zambia by inviting him to open the fair and by allowing him to have an audience with the King. He later presented the King with a copper side lamp.

INKHOSI IBONANA NA CHISUPA

IMbube yeMhlaba iNkhosi Sobhuza II ubonge kakhulu baholi bemave ladlelana nemaNgisi ngendlela labaphatsa ngayo umhlangano lobewubanjelwe kulela leZambia.

INkhosi ikusho loku nayikhuluma neNdvuna yeTekutsengiselana yeZambia ngeliviki leliphelile ngesikhatsi babonana esigodlweni eMbo yatsi kulomhlangano lobewuseZambia kwacishe kwacatululeka inkhinga yase Zimbabwe.

TINKHINGA

INkhosi bete idvumisa kakhulu nekutsi labaholi ngesikhatsi bahlangene kwaba khona lokunyenti labakukhuluma kulomhlangano kwakhombisa kutsi injongo yabo lenkhulu kucatulula tinkhinga teAfrica ngaphandle kwe kuchitsa ingati. Ngiyo leyo ndlela lendzala l ebahamba ngayo bantfu balapha eAfrika.

LESINCANE

INkhosi ibonge naleNdvuna yeZambia ngekutsi ivume kukhuluma ngesikhatsi kuvulwa ngekwemtsetfo umbukiso kanike leNdvuna yacelwa sekusele sikhashana lesincane kwekutsi kube ngiyo lekhulumako. INkhosi ichaze nekutsi kumnandzi kakhulu kwekutsi lonyaka lombukiso ufike ngesikhatsi lelive selitihambela ngahulumende lomusha lokhetfwe ngekulandzela luhlelo lwetinkhundla.

YINHLE

Ichubeke iNkhosi yachaza kutsi ngekubona kwayo lendlela lekuhanjwa ngayo nyalo yinhle ngobe emalunga ePhalamende nakahleti ePhalamende akhuluma tindzaba suke abuka loko lokutosita live lonkhana hhayi intfo letosita licembu lelitsite.

INHLONIPHO

UMnumzane Chisupa uphendvule ngekutsi kumjabulisa kakhulu futsi kusento lesimnike inhlonipho lenkhulu kumenywa kulomcimbi lomkhulu nekutsi abonane neNkhosi. Ubese uniketa iNkhosi sipho sesibane lesihle kakhulu lesisathusi.

Korean Ambassador

His Majesty King Sobhuza II has sent his personal message of gratitude and thanks to President Park of South Korea for the assistance given to Swaziland by the Republic of Korea in this country's economic development.

The message was conveyed to the Korean Leader through the Ambassador of South Korea, Mr. Di-Soon Chung who had an audience with His Majesty at Embo State House last week.

The Ambassador who is resident in Nairobi, Kenya was in Swazilandfor working week-end visit to the Kingdom.

The King made a particular reference to the twenty vehicles which were recently given to Swaziland as a gift by the government of South Korea to commemmorate the visit to that country last year by the Prime Minister Major General Maphevu who was leading a ten men Swazi delegation as part of extensive visit to the Far East.

In conveying his greeting to President Park and the entire people of Korea, the King said that the gift was most fitting in that it would alleviate the shortage of transport in some departments of the givernment. His Majesty told the envoy that the cars had been distributed among several departments so that everyone could have a share of the Korena gift.

The King also said that Smaziland was looking forward to a peaceful solution of the Kirean problem. Ambassador Do-Soon Chung had earlier briefed His Majest on the conflict which exists between South and North Korea. The Deputy Prime Minister Senator Ben Nsibandze who also accompanied the Prime Minister to the Far East was also at Embo for the audience with the King.

INKHOSI IBONGA BE SOUTH KOREA

INkhosi Sobhuza Wesibili utfumele emagama ekubonga nekudvumisa kuMengameli Park we South Korea mayelana nelusito loluchamuka kulela le Korea lolucondzene nekuhlumisa lelive lakaNgwane.

Lomlayeto utfunyelwe kulomhloli welive leKorea ngemlomo weLincusa leKorea uMnumzane Don Soon Chung lokutsite ekupheleni kweliviki leliphelile wabonana neNkhosi. Lelincusa laseKorea lelihlala eNairobi kulela leKenya belivakashele kuleli lakitsi ngekutobuka tintfo letitsite letihambelana nemsebenti walo.

TIMOTOLO

INkhosi ikhulume yalinganisa ngetimotolo letingemashumi lamabili letisandza kuniketwa hulumende wakitsi nguhulumende weKorea njengesento lebesikhombisa kujabula kwalaba beKorea ngekuvakashelwa kwabo nguNdvunankhulu wakitsi, Major General Maphevu ngesikhatsi avakashele emave aseMphumalanga ngemnyaka lophelile.

BAYABONGA

INkhosi itsite bakaNgwane bayabonga kakhulu ngalesiphiwo ngobeni letimotolo titawusita ekuphunguleni umtfwalo lokhona wekwesweleka kwetimotolo kulamanye ematiko akahulumende.

EMATIKO ONKHE

INkhosi ichubeke yatsi lesiphiwo setimotolo sabiwe kuwo onkhe ematiko atotfola yinye yinye imotolo khona atotfola sabelo setimotolo teKorea.

TINKHINGA

IMbube iphindze yatsi iyetsemba kwekutsi netinkhinga letikhona kulela leKorea ngalelinye lilanga tiyocatululeka kalula ngaphandle kwemsindvo nekuchitseka kwengati.

KUNGEVANI

Ngaphambilini lincusa leKorea like lachazela iNkhosi ngetinkhinga letikhona tekungevani ekhatsi kweNyakatfo kanye neNingizimu Korea. Kuletinkhulumo bekukhona neLiphini laNdvunankhulu, uMhlonishwa Ben Nsibandze lobekahambe naNdvunankhulu ngesikhatsi avakashele eSouth Korea.

English Version: (Do it yourself)

UBUYILE MNCINA EMERIKA

INdvuna yaseTiko leTangaphandle uMnuz. Lawrence Mncina ubuye ekhaya nge-Lesihlanu ębusuku emuva kwekuvakashela lena eMelikha inyanga yonkhe. Kulohambo lwakhe uMnuz. Mncina wavakashela tinhlangano letinyenti etindzaweni letehlukene tase Melika.

Waphindze wavakashela lena e Washington DC, Indiana, Califarnia, New York, Las Vegas naletinye tindzawo lapho bekenta khona imisebenti letsite. Kulokuvakashakwakhe uMnuz. Mncina lokwabhadalelwa nguhulumende wemaMelika bekakadze aphekeleteiwe ngumkakhe.

"News" Glossary

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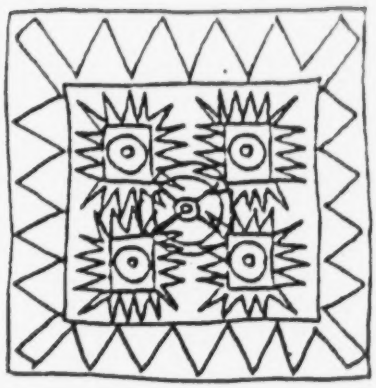

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